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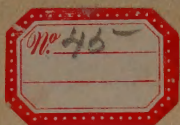


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SPRINGTIME OR

AIM AND METHOD

J.N. FRADENBURGH, D.D., LL.D.



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LIFE'S SPRINGTIME

OR

Life—Its Aim and Method

BY

J. N. FRADENBURGH, D.D., LL.D.

THE

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J. N. FRADENBURGH

BIOGRAPHICAL NOTE.

The Rev. J. N. Fradenburgh was born at Gouverneur, N. Y., in 1843, of Holland stock. He was graduated A.B. from Genesee College at Lima, N. Y., in 1866. Two years later he received the Master's degree from Syracuse University. His Ph.D. degree in cursu was conferred upon him by the same institution in 1873, that of D.D. pro merito by Mount Union College in 1886, and that of LL.D. by Allegheny College in 1892. In early life he taught various schools and was principal of several academies. Later he became a Methodist minister, and taught mathematics in the Genesee Wesleyan Seminary. At a later period he taught languages at the State Normal School at Fredonia, N. Y., and became principal of the State Normal School at Mansfield, Pa. He has written many books and is a member of various learned societies. Dr. Fradenburgh speaks German and reads French, Spanish, Greek, Latin, Egyptian, Sanskrit and Hebrew. Dr. Fradenburgh is a well-known popular lecturer and is regarded as one of the foremost men of learning and one of the ablest preachers in the Methodist Church.

THE PUBLISHERS.

PREFACE.

Of all seasons of the year, spring is most abundant in promise. Nature is in her youth, energy and beauty are dominant, glad precursors of progress are everywhere, and a ceaseless activity attends her every step, as she advances, through the mellow ripening time of midsummer, into the rich fruition of harvest, and passes thence to the repose of her old age—called winter. Then the sowing, the tending, the reaping have yielded their result—and the world has moved forward. Youth is life's springtime—the newest, gladdest fact on earth. All of life lies before, with its vast possibilities that fascinate while they bewilder. On every path lies the radiance of hope, that blessed inheritance of youth. And in that effulgent atmosphere all fields look fair, each road inviting, and rainbows glimmer everywhere, presaging pot of gold or crown of fame. Out of it all to choose—there's the question. Of the service, what to render; of the rewards, what to seek; of the flowers, what to gather? Truly this were hard to decide.

Preface.

And youth hath ever a bold as well as lightsome spirit, and desiring pleasure, desires yet more to try "the wrestling thews that throw the world," and win life's prizes. We who have passed through that enchanted period, and mayhap have seen some of its visions "fade into the light of common day," have learned at least something of what awaits these eager adventures—that along with the joy of advancement and conquest there sometimes is the sting of defeat; that at all times there is hard work; that discouragement lurks in by-paths; but that a brave and cheerful spirit wins in the end. There may be droughts, too, or untimely frosts, and the harvest be as a hope deferred, making the heart sick. But there are compensations, even for that; and there may be high success in the face of apparent failure.

Yes, thou art charming, oh Youth, and brave; on you depends the world's future; to you belongs the present; what I want to say to you is, "Hail, and Goodspeed!"

THE AUTHOR.

NOTE.

Several of these chapters (through the courtesy of the publishers) have been enriched by choice passages from a series of articles contributed by the author to the YOUNG PEOPLE'S WEEKLY, where they elicited enthusiastic comment.

Home

Ideals

Obedience

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I

Home

LIFE'S SPRINGTIME.

I HOME

IN these chapters I shall endeavor to avoid the well-beaten paths of many who have written for young people. The toilet, social courtesies, and the niceties and elegancies of life I may safely leave to more competent hands. It must not be inferred, however, that because I do not make more of such subjects I do not recognize their importance. My plan leads me along other lines.

In character, as in material things, the foundation is, in some respects, the most important part. It is that upon which the whole structure rests. When an astronomical observatory is to be erected it is necessary to dig deep. The foundation should be connected with the solid rock that forms the crust of the earth, so that the delicate instruments will be undisturbed by any local influence

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that might cause the surface to tremble. No matter what the superstructure may be, the work is ineffectual unless the foundation is sure. Digging is humble work and attracts little attention, but it is very important; and the finish on life's edifice all goes for naught unless you have first thoroughly attended to that on which it rests. Toward the building up of noble character I raise a few blocks from the quarry. You must trim, polish, and finish them; you must lay them in their proper courses in the temple.

The work begins in the home, the sanctuary of youth. Youth is the formative and crucial period, and the home is its first and best school. Here children are established in virtue and taught moral and religious truth and doctrine. The home is the training-school of statesmen, reformers, poets, discoverers, philosophers, artists, ministers, and kings. It is not ancestry and noble descent, rich domains and spacious mansions, heraldic emblazonment and splendid trappings, princely associates and obsequious servants, that make the worth of the man or woman, but the influence of home and early educational advantages.

The true home has been called "the paradise of the affections," and the only place in all the world where hearts are sure of one another. Some one

Home.

has beautifully said: "If you wanted to gather up all tender memories, all lights and shadows of the heart, all banquetings and reunions, all filial, fraternal paternal, and conjugal affections, and had only just four letters with which to spell out that height, and depth, and length, and breadth, and magnitude, and eternity of meaning, you would write it all out with these four capital letters, H-O-M-E."

Here the mother walks a queen, and the destinies of the world are in her hand. The scepter she wields is mild yet more commanding than that of the mightiest Cæsar. That scepter is love. The greatest men have been the first to acknowledge the debt they owe their mothers. A young man who is proud of his mother has a safeguard throughout life. She teaches truthfulness, manliness, purity of speech, reverence, and the reality of disinterested virtue. There is a proverb ascribed to Scotland: "An ounce of mother is worth more than a pound of clergy." When asked, "What is the great need of France?" Napoleon replied: "The great need of France is mothers." A Roman orator declared: "The empire is at the fire-side." Mohammed, that most magnificent of all fanatics, gave utterance to many beautiful thoughts, but none more exquisite than "Paradise

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is at the feet of mothers." The mother's love is authority; the father's authority is love.

On home and the family as an indissoluble foundation the whole fabric of human society rests. Families are the units of society. Children are seals upon the golden clasps of love. And where the training for true living begins begin also the duties. To some of these duties, forming what might be called the first course in the final structure, I wish to call attention.

I may preface all with the avowal that it is not to be expected that the boy will act like an old man or the girl like a grown-up woman. Not at all. The boy must use his hands, and no wonder that things are misplaced. He must be constantly "on the wiggle" or "on the go," and everything that he touches rattles. Doors slam when he passes through them or else are left wide open. He overturns the chairs as, with a hop, skip and jump, he crosses the floor; and he drops his knife at the table. He monopolizes the whole house and his voice penetrates every room. His whistling through his fingers is ear-torturing and his scream excruciating. He forgets to clean his shoes, throws his hat in the corner, and plays mumble-the-peg on the best chair. When he wants to do anything he cannot wait a breath of time to re-

Home.

ceive permission. He cuts his fingers, tears his clothes, and breaks the window-pane. He conducts original experiments on cat and dog, teases his little sister, and makes exorbitant demands on the patience of his mother. He speaks the truth guilelessly, as well as unseasonably, and wonders at being rebuked. He hears everything without listening to anything, and remembers when you wish he had forgotten. He is impulsive, irrepressible and ubiquitous. Yet withal he is a manly little fellow. He loves fair play, admires strength and skill, and has great reverence for active goodness. He is quick to do something, though he is quite sure to do it wrong. He is generous and the champion of his mother, and his ideal of perfect manhood is his father. This is the timber of which men are made. Wise parents understand and appreciate the "live boy."

The small girl is equally interesting. She, too, has the unhappy faculty of disturbing the serene order of things. In these days of the "new woman" she can easily vie with her athletic young brother in her ability for noise and active confusion. Her inherent domestic tendencies are well marked also, and she is apt to manifest them by scattering doll clothes and little dishes all over the floor. She cultivates her social traits by playing

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"lady go to see," and dons her mother's best wrap and bonnet, unawares, to the imminent destruction of both. She sets mud pies to bake on the front veranda on her mother's "at home" day, and displays many other unique methods of activity. But in all this she is merely obeying her nature, the deep impulses of her soul that irresistibly impel her toward home-making, the converging point of her more graceful qualities, which, like the diffusive radiance of a star, shed a lovely light upon the utilitarian world. The charm of the home circle, next to the mother, lies especially with our girls. We are to remember that children are not grown-up people.

Each one, the boy and the girl, has peculiar duties, consonant with distinguishing qualities, but some duties are common to both. Each should help to make things pleasant at home and adorn life there with good manners and tenderness. "A great many homes are like the frame of a harp that stands without strings. In form and outline they suggest music, but no melody rises from the empty spaces; and thus it happens that home is unattractive, dreary, and dull."

In the home should be developed habits of industry. Youth certainly is not to be robbed of its pleasures and compelled only to drudge. There

Home.

is a natural and holy desire for recreation and a demand to be entertained. These have their proper place in education. But be not deceived: seeking pleasure and entertainment should not become a business. Heaven has no patience with an aimless and idle life. Time is too short to be dreamed away. Life is something real and demands earnestness of purpose. Each has an important work to do. Unless this work be done, forevermore there will be a blank in God's universe; forevermore a blot upon the fairest painting of the Divine Artist; forevermore a break in the celestial harmonies that no angel can fill. There is indeed romance in life; that is its poetry. But the reality of life is deep and full.

*"Pleasures are like poppies spread;
Pluck the flower, its bloom is shed."*

X
Virtue, character, knowledge, true wisdom—these abide.

Obedience should be learned in the home. Obedience is the law of the universe—in nature, in human life, in providence, in religion and morals, in civil government, and in the home. Let any person break with the law of obedience, and straightway his own conscience, society, heaven,

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the universe, are against him. The stars are marshaled among his foes. The great wheel of God's purposes will grind him to powder. He must bend or break. The commands of home which demand obedience should be the utterances of love, wisdom, and justice. Then alone can it be expected that they will be cheerfully taken to heart.

Your home may not be the fairest and best in all the land, but if you appreciate it for what it is, it is the best for you. Your lot may be bad enough, but it is not all hard. There are more sunbeams than shadows, more pleasant days than stormy ones, more songs of joy than groans of pain, more roses than thorns, more flowers than nettles, more birds than jackals, and more stars than eclipses. Be cheerful and brave and you can make your home better. The ability is yours and the opportunity is at your hand. If your lot be hard, make it easier; if a river cross your path, swim; if it be a torrent, throw a bridge over it; if a mountain rise before you, climb—make things better. If you want money, work; if you would be sure of a job, do a full day's work; if you want to secure the confidence of others, show yourself worthy; if you want to be respected, be respectable; if you want friends, be a friend. Your acts will rebound. If you make up faces at the world, the world will

Home.

make up faces at you. The Golden Rule is the key to a happy life.

Don't grumble even secretly about your home. Make it better. Don't be cast down by trifles. The sun may go down. What of that? The moon and stars are shining. Clouds may obscure these lesser lights. No matter for that! You have a lamp. But this lamp may go out. That is a small concern! God is above you: turn your face up to Him; reach for His hand. Don't flinch—He will shine in your heart and you may walk as in the noonday. Keep a brave heart and you will conquer success. "Wherefore doth a living man complain?" Young men under more unfavorable circumstances have been lifted up to wealth, honors, distinguished usefulness, and a throne. Keep in good heart; your time will come.

In your home guard well your temper. Words fitly spoken maintain an atmosphere of fragrance, and a smiling face will flood the house with sunshine; but a single word of bitterness or an angry frown may eclipse the sun of peace for many days. An unsubdued passion mars the soul. Evil thoughts are worse than dragons and vultures. You may slay them while they are small; permitted to grow, they will make you their slave. Gain an early mastery over yourself and also over your circum-

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stances. You yourself may become a king, a queen. If you do not rule your circumstances they will soon rule you. Better be master than slave.

The resources for enjoyment are in yourself; you will never find them elsewhere. Man is valuable for what he is, not for what he has. If you learn this secret it will save you many disappointments and heart-aches. Improve your opportunities. Apply yourself to your studies and your work. Play for recreation, but do not make it your chief business. Fun is well enough, and indeed valuable for dessert, but not to be depended on if you want a full dinner.

Have your moments of serious thought. Begin early to take a determined stand on questions of right and morals. As God has given you brain and heart and voice, speak out for truth and justice, for temperance and order, for honor and integrity, for the purity of the home and the glory of the church, and for the cause of God and humanity. Consult the Bible daily. Read its words reverently. There are passages that cannot be read elsewhere than in the home and all their meaning gathered.

X Study to appreciate the thoughts and feelings of your parents, especially when you have reached the years of young manhood and maidenhood. They

Home.

have trials which sometimes press on them with crushing weight; they ought not to be left to bear these alone. You can help lighten their burdens and dissipate a multitude of cares. Try to please your parents. Do not lose sympathy with them because your advantages, educational and social, may seem to place you on another intellectual plane; but respect and take an interest in their old-fashioned ways and notions—and they will not fail in their sympathy with the thoughts and feelings of the newer generation.

There should be the closest harmony between parent and child. They should be the truest of friends and have the utmost confidence in one another. The advice of parents is the advice of love, and should be preferred to that of any other person. They have seen much of the world, and their experience and advice are invaluable. Their judgment concerning life and duty is certainly superior to your own. Both duty and wisdom require that you heed their words. It is not at all likely that you know more at fifteen or twenty years of age than your parents at forty or fifty. It is safe to assume that our young readers belong to Christian families, and will not be advised to the commission of sin. If there should occur a difference of opinion as to any act, you may waive

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your private judgment in favor of age and experience. You may possess a better knowledge of astronomy and the doctrine of evolution than your Christian mother, but I venture the assertion that she knows more of the celestial mansions and the growth of a Christian character in one day than you have learned during all your young lifetime.

X Do not become dissatisfied with your home. Do not be in haste to leave it. It is a critical period in a young person's life when he leaves home. Separated from parents and all the sacred associations of childhood, and compelled to form new acquaintances and choose new friends in the midst of strange surroundings, with no mother's greeting at the close of the day of toil and perplexity, no father's helpful advice, and no homecircle enlivened with cheerful conversation, it will require all your prudence, bravery, and decision of character to acquit yourself like a man, like a woman. When duty calls you to leave your home, remember its lessons and cherish its memories. Do not neglect to write often and regularly to father and mother. They will miss your letters if not received on the day when expected. Keep your letters from home. Each is freighted with love: each contains a father's and a mother's heart.

II

School

II

School

NEW acquaintances will be made and new associations formed at school. In the choosing of class environment and selection of teachers pupils have little to say ; but the choice of intimate friends is left to them. They should be courteous, kind, and considerate to all, but a select few will be chosen as friends, and no other friendships are quite so intimate as those of school days. A friend is one who is in thorough sympathy with you, whom you esteem as a companion, whom you trust, and to whom you can open your heart and confide your thoughts.

Friends should be chosen wisely. "Much of the happiness and purity of our lives depends on our choosing wise companions and friends." There is a vast difference between acquaintances and friends, friendliness and friendship. Friends! each belongs to the other—they have exchanged hearts! Such friendships are not speedily formed, and when formed are not broken. The person who

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rushes into your affections in a day will not likely become a friend. A true friend you may be long in discovering, but when found will prove a priceless treasure, a delightful companion, unselfish, faithful. It is of the very essence of friendship to give. Sorrow, misfortune, poverty—these will draw a true friend still closer. The sweet memories of school friends throw a charm over life.

What motive should influence young men and women to strive for the best education within their reach? Not selfish ambition, not the mere desire to succeed, not to impress others by a show of learning, not to shine as a star in high intellectual circles; but to multiply sources of enjoyment and to qualify for usefulness. The domain of mind and heart is given for our own cultivation. If we neglect it, forever it will remain uncultivated. We are under the most imperative and sacred obligations to make of ourselves the most possible.

Make up your mind to be somebody and do something. In all your studies keep before you a lofty aim and confirm yourself in a worthy purpose. This will dignify and consecrate your vocation; hallow your endeavor; exalt your industry. It will fortify your soul with resolution, fill it with high ambition, inspire it with manly impulses, stimulate it to tireless perseverance and most stren-

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uous effort, set it all ablaze with scholarly enthusiasm, fill it with prophetic visions of future glorious success, and lead it to heights of intellectual and moral efficiency closely akin to genius. The pursuit of knowledge under such benignant auspices will inspire your intellect, guide your will, delight your heart, comfort and expand your soul, and transfigure your whole life.

All study pursued with a purpose acquires a new interest. The very least that should be expected of an education is ability for a self-providing life. The driest study becomes poetry if you think of brave work, wealth, and independence. With a lofty purpose you realize a new power which spreads itself through life and seems to transform one's being—mien, voice, and motion—proclaiming deep self-respect and self-content. A mind occupied with high endeavor banishes indolence, indifference, vacillation, and unrest. Its powers are not dissipated or left to rust or decay, but are husbanded, concentrated, trained, and directed to useful tasks. Just what you are to take up as your life-work may not be clear in the beginning, but it will assume form as you advance in your studies. "Do the duty which lies nearest thee; the second duty will already have become clearer."

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Be true to yourself. Be firm against wrong and firm for the right. Cultivate a love of truth for its own sake. Make the most out of each study. Do not think of the commercial value of knowledge as much as of knowledge itself. Education *may* indeed aid you in earning a livelihood; it *will* certainly help you to useful living. Happy are they who fall in love with truth, being enamored of her beauty. They will then get the most out of study and make the most of themselves by study.

Trueness of character—loyalty to truth and the love of it—will discover a few friends among the many acquaintances at school. Every person has some good traits of character. It has been truthfully said there is a possible angel in each one. Let your treatment of all be kind and generous; think and say the best that can be thought and said of each one: thus the angel will be more frequently discovered. The way one thinks and speaks of others is important. It will beautify or mar your own character. To think and speak well of others will help you to become truly unselfish, thoughtful, and charitable.

Your tongue should be a good and faithful friend, never giving utterance to a word that might afterward put you to shame.

School.

The school is, first of all, a brain manufactory. Standard studies are directed to the creation of power and the acquisition of mental discipline. The ornamental has its place, but it is not the main or necessary thing. Strive to make of yourself what God wants you to be.

Enter upon your studies in a teachable spirit and with a determination to succeed. No one is so talented that hard study is not necessary. Many a student trusting to natural brilliancy, but not endowed with persistency, has signally failed in after life. Whatever your subject of study, be thorough. Get through the outer husk and find the nourishing kernel. Discover the nectaries of sweetness in the fair flower. You may not be endowed with the keenest intellect and the readiest and most tenacious memory, but honest industry and dogged perseverance will conquer success.

Intellectual pursuits are healthful. Hard study alone kills few, and probably no one. With proper food and clothing, abundant exercise of the right quality, good habits, and pleasant associations, your studies will not undermine your health; but you must care for your body while you are feeding your mind. Tables of mortality show powerfully in favor of intellectual pursuits. Nature pays a high premium on intelligence, while she taxes

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ignorance with decrease of happiness and shortness of days.

While in school cultivate those special graces that are the glory of the Christian life—faith, patience, tact, sympathy, gentleness, firmness, and noble ambition. To become strong and symmetrical physically; to acquire a rich and varied fund of knowledge, not for display, but for use; to possess a disciplined and cultured mind; to be refined both in manner and feeling; and to become distinguished by those high traits of character and graces of heart which belong to our world-redeeming manhood and womanhood—this is a worthy ambition. It makes religion philanthropic and the reformatory power of the world. Begin this work of character-building early, at home and in the school, or rest assured that, in all human likelihood, you will not begin it at all.

Guard well your influence. The school is largely a little world by itself. Associations are constant and intimate. Minds are active, open, and impressible, and hearts are yielding and responsive. A good student will be a benediction to the whole school. Your own example should be an inspiration to others. Carry with you into the school your religious principles, and practice them with all diligence and conscientiousness. To be perfect

School.

in all your studies is doubtless beyond your power; to be perfect in deportment is within reach of all. There need no failure here.

The school is yours. You have an interest in all its grounds, buildings, libraries, furniture, and other equipment. You may use them for legitimate purposes. The success and reputation of the school are largely in your hands. You may help to make it better. Your own reputation is closely connected with that of the school. The books are yours and, what is of vastly greater importance, the lessons—every fact, truth, line of poetry, beautiful expression, classical allusion, problem, law, and argument. These are all your own property. Conquer your possession. Do not permit any enemy to cheat you out of your own. Seize every fragment. Place them in the storehouse of your own memory, weave them into the fabric of your own mind. Take, keep, use, enjoy. They are a part of yourself: yours beyond the reach of fire or flood, whirlwind or lightning, wear or corruption, thief or devil.

When you have learned what is in a book do not imagine that you know all there is to be known about the subject. You have been merely introduced to it and put in the way of further acquisitions. Your graduation is but your “com-

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mencement:" you are still only a beginner. Cultivate the modesty of true scholarship. There are myriads of worlds yet for you to conquer. Do not belittle the acquirements of those whose minds move more sluggishly. Every step gained gives ■ new advantage; perseverance will lead to the goal. It is not the rapidity of progress at any stage of the course that insures ultimate success, but the not stopping.

The pictures connected with school life are among the most lasting hung on the walls of memory. Do not mar their beauty by unbecoming conduct. Restrain pranks and pleasures within the bounds of innocence. Good nature, no cheating, no deceiving; emulation, not envy! It is not the victory, but the game, that affords the liveliest joy.

Choose societies and fraternities wisely. They differ in character almost as widely as individuals. Make all their work earnest, progressive and clean.

Much has been said about self-educated men. It can only refer to those who have received no financial aid or have not had the advantage of academic training. Properly speaking, every person is self-educated who is educated at all. Teachers assign tasks, remove difficulties, offer explanations, direct the thinking, assist in the classification of

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knowledge, conduct the drill, create enthusiasm, open new and inspiring vistas; books furnish texts, outlines, skeletons, facts, problems—the student must do his own thinking, solve the problems and master the subjects for himself, and climb the heights by the exercise of his own powers and faculties.

III

Friendship

III

FRIENDSHIP

IN the kingdom of love friendship holds a prominent position. It is the glory of a sunrise, the joy of a May morning, a bouquet of fairest flowers exhaling the sweetest odors, a chaplet of roses adorning the brow of beauty. It is a bower of bliss, a fountain of coolness and refreshment, a stately palm inspiring hope in the heart of the traveler ready to despair under a desert sun. It is a haven of repose from the storms of life and the heaving billows of sorrow. It is the warmth of summer radiating from Arctic snows, a flower in an Alpine rift, solace and comfort for tears and want, a refuge for the persecuted heart. It is a balm of healing, a song in the night. It is communion of spirits and the chiefest social joy.

The world has always furnished examples of true friendship. Men give themselves for others where there can be no expectation of personal ad-

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vantage. It is the highest motive that moves love, "Greater love hath no man than this, that a man lay down his life for his friend." Friendship can be neither bought nor sold. It is always a new discovery, a new creation, a new miracle.. It is too sacred to be contemplated with speculative gaze. It represents higher values than can be represented by material wealth.

The heart without a friend would be as desolate as a granite mountain summit. We may be surrounded by a multitude of people, and yet have no friend in all the throng. There is an old Latin proverb: "A great city, a great wilderness!" Indeed, the most lonely wilderness is one of strange people, especially those of alien tongue. We need friends to divide our sorrows, multiply our joys, sympathize with us in misfortune, and laugh with us when we are gay. We may open to them our heart and tell our griefs, longings, hopes and fears. We may lean upon them when burdens press heavily and skies look threatening.

X Be a friend; make friends. Begin early in life; but do not drift into friendships. Study character, deliberate, and then choose. A bad man or woman can never be a good friend. Mistake no other sentiment for true friendship, than which there is nothing higher and holier. X Choose friends

Friendship.

not merely for the good you may receive, but also for that which you may impart. In blessing your friend you bless yourself. The joy of true friendship is in loving, not in being loved. It is its own reward. Do not exaggerate the faults or foibles of a friend; do not conceal them, but bear with them. Help your friend, deal gently with him, make his case your own, and exercise tact and patience. Men and women who have no friends have been driven to despair. A kind word, a grasp of the hand, or even only a smile has saved many a person from suicide. Words of sympathy and encouragement! how little they cost, and yet how inestimable their value!

Have faith in the possibilities of human nature, in spite of appearances and all that cynicism may say. Be assured, if worthy, you can find friends. We are not always able to explain the genesis of friendship, but we cannot deny its reality. Friends are not manufactured. We never say to ourselves: "Go to; let us go to this or that city and make a friend." Friendship grows; we recognize it and rejoice. It may come in an instant, spring up in full bloom; but this is not usual, and when it does so occur we will do well to test its genuineness.

The Book of Proverbs has many warnings against

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spurious friendships, but highly commends the true. We must not mistake every goose for a swan. The pearls of our affections are not to be thrown away carelessly. Friendship is to be sought. Give love and it will be given to you again; give selfishness and you will receive nothing but selfishness in return.

“A friend loveth at all times and is a brother born for adversity. Faithful are the wounds of a friend. Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. Thine own friend and thy father's friend forsake not.”

Genius for making friends belongs to the open, responsive, unselfish, and warm-hearted. The self-ish, even if they make friends, cannot keep them. The culture of friendship is a duty we owe to human nature. Friendship should become a habit; but it may be killed by neglect or strangled at its birth by thoughtlessness. The cold and shallow heart has no place for friendship. The whole secret of making friends is in the practice of the “Golden Rule.” The channels of friendship should never be allowed to clog, but an open way be ever kept between heart and heart.

The “Edda” says:

Friendship.

*"If thou knowest thou hast a friend
Whom thou well canst trust,
Go oft to visit him;
For with brushwood overgrown
And with high grass
Is the way that no one treads."*

In the Apocryphal book of Ecclesiasticus we read: "If thou findest a good man, rise up early in the morning to go to him, and let thy feet wear the step of his house."

X Friends should cultivate similar tastes, that they may understand and appreciate each other. There may be harmony of soul with sometimes many and great differences. It is enough if they know each other's hearts. There can be no friendship without trust. We remain alone in the world so long as we are all suspicion and stand off by ourselves, icy and cold, "buttoned up." We can do nothing with or for each other without confidence. But we must also guard against imposition. Our hearts are not always to be carried on our sleeves for every daw to peck at. You will need all your judgment and wisdom to keep the middle path between overconfidence and oversuspicion.

V We must be faithful to our friends if we would keep them. That friendship is false in its very

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nature that expects only personal advantage. We may not be able to do much, but we may show those little attentions, kindnesses, and confidences that evidence our thoughtfulness and love. Shakespeare says:

*"Thy friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel,
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade."*

Recognizing the fact that friendship has its limits, we should not claim too much. We can never fully understand each other, and our modes of thought will always differ. Each person's conscience must speak for itself; each one's will execute its own decisions. Responsibility belongs to the individual and duty is untransferable. We must recognize in our friends this personal element and not seek its eradication.

Bitterness and sarcasm, a hasty temper, self-will and dogmatism, have dug the graves of many friendships; and stupidity and stubbornness impoverish the heart and render it unsusceptible to purest joys.

It were profane to think of the commercial value

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of friendship, and yet we may regard its utility. The author of Ecclesiastes says: "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken." One person when united to another in friendship can accomplish and enjoy more than if alone. Man is a social animal, and friend blesses friend; but he that hardens his own heart hardens the heart of humanity and of the universe. The highest joys that come to us are the gift of common tastes and sympathies. Sympathy will always be needed— as much in prosperity as in adversity, in health as in sickness, in rejoicing as in weeping. "Two or three gathered" in His name enjoy the especial favor of God. To tell our joys to a friend not only creates kindred joys in his heart, but increases our own; to tell our sorrows affords relief to the heart, and our friend finds a sweet pleasure in taking part of the burden. It strengthens us in virtue and resolution to open our heart to a friend. Merely to talk over matters has its value. A friend may correct our reasoning and judgment, and will study tact and gentleness in doing this service.

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The criticisms of friends should be appreciative rather than depreciative.

Friends know what there is in the human heart. Love opens the door; there is no other key. Each from the same level looks straight into the heart of the other.

If you have a friend, tried and true, you are rich indeed. There is one soul whom you can trust, who knows your best and worst side; who will always speak the truth without flattery and yet with love's diplomacy, which leaves a sweet distillation in the heart; who will comfort and encourage in sorrow and adversity and moderate exultation in prosperity; and who, while lamenting faults, will continue changeless in affection. To pledge and resolve in the presence of a friend makes one strong and brave. Such friendships as those of Damon and Pythias and Orestes and Pylades, generous and unselfish, have made the whole world better.

You cannot fully enjoy a blessing until you share it with a friend. The griefs of childhood are soonest relieved when wept away in a mother's arms. Friends purify pleasures of every selfish element. "Give me friends, and you may have the gold." Your heart is safe with your friend.

There are some things that friends can do for

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us which we cannot do for ourselves. They can secure favors, defend us if unjustly assailed, introduce us to desirable acquaintances, make known our real worth, guard our interests, and represent us in our absence. The prosperity of most men, it has been justly remarked, at some time during their lives, has hinged upon some act or word of a friend.

There is a higher friendship which only the few know—possibly only the few are capable of knowing. It is the strongest, divinest passion that rules the human heart. We may call it friendship-love. It is usually reciprocated, but this is not necessary to its existence. It would be equally true and constant were it to remain forever unrequited and unrecognized. It is its own life and its own bliss. It is the highest love. "All love which depends on something, when the thing ceases the love ceases; but such love as does not depend on anything ceases not forever." "The pleasure of loving is to love; and we are much happier in the passion we feel than in that we excite." Whittier writes:

*"He who giving does not crave,
Likest is to Him who gave
Life itself the loved to save."*

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"True friendship," says H. Clay Trumbull, "being love without compact or condition, true friendship never pivots on an equivalent return of service or of affection. Its whole sweep is away from self and toward the loved one. Its desire is for the friend's welfare; its joy is in the friend's prosperity; its sorrows and trials are in the friend's misfortunes and griefs; its pride is in the friend's attainments and successes; its constant purpose is in doing and enduring for the friend; and even its unrest, if unrest there be, is because of its never-satisfied endeavor to advantage and benefit the friend. This is ideal friendship; this is true friendship in actual attainment."

There is no envy, distrust, or jealousy in such friendship. It is self-forgetful and self-sacrificing. The friend rejoices in the prosperity of the object of his love, however far it may exceed his own. There is a German proverb: "We can live without a brother, but not without a friend"—that is, our life will not be full and complete. Sir Thomas Browne declares: "I have loved my friend as I do virtue, my soul, and my God." Montaigne describes a friendship: "In the friendship I speak of, the souls mix and work themselves into one piece with so perfect a mixture that there is no

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more sign of a seam by which they were first conjoined." Euripides says:

*"A friend
Wedded into our life is more to us
Than twice five thousand kinsmen, one in blood."*

Such was the friendship of David and Jonathan. "And it came to pass . . . that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." David laments the death of his friend:

*"O Jonathan, on thy high places thou wast slain!
I am distressed for thee, my brother Jonathan.
Pleasant hast thou been to me, exceedingly!
Wonderful was thy love to me, passing the love of
women.
How are the mighty fallen!
And perished the weapons of war!"*

Another instance of friendship-love is that of Ruth for Naomi. Orpah loved Naomi and kissed her, but returned to Moab; Ruth "clave unto her," and asseverated:

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*"Entreat me not to leave thee,
And to return from following after thee:
For whither thou goest, I will go;
And where thou lodgest, I will lodge:
Thy people shall be my people,
And thy God my God:
Where thou diest, will I die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me."*

Such friendships amid all changes change not. Their intimacies may change; the master passion abides. Moses placed friendship at the summit of the affectional nature. "If thy brother, the son of thy mother, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . thou shalt not consent unto him, nor hearken unto him."

Friendship-love, so pure and exalted, whether Christian or pagan, is divine. It can have its origin only of God. Itself rare, it is only possible to rare souls. You cannot find it, you cannot make it—it will come to you, if at all, as a miracle, unexplained and unexplainable. You will not

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ask what it is; it is too sacred for speech. It will discover itself to your heart; you will stand in its presence with holy awe. Happy the man who has such friendship.

IV

Church

IV

CHURCH

WE are not living under the dispensation of the patriarchs, but of youth. While the calls of God are to all, they are especially to the young. Boys and girls, young men and women, are to take the kingdom. The signs of the times point unmistakably in this direction. The organized religious work that so largely engages the hearts and energies of our young people has achieved a success that is one of the miracles of the century. The first low, sweet notes of their song of joy and hope as they entered larger fields of Christian activity have swelled into musical thunder that has filled the world with melody and emparadised the church of God.

Our youth are at the front. Their Leader is the Lord Jesus Christ; their cause is that for which the worlds were made and now stand; their arms and armor are bright; their arsenal and munitions full and inexhaustible; and the rewards which

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await them infinite and glorious. Their organization is complete; their tactics adapted to secure the best discipline; their hearts loyal, their zeal burning, and their hopes high. They are on the march, face to face with the foe. They celebrate with happy hearts uninterrupted and glorious victories.

If our youth find their true work, that for which they possess special adaptation, it will bless their lives. The greatest discovery in the world is honest, earnest, unselfish work. Workers form the armies of heroes and martyrs. They are among us to-day. They devote their lives as truly as though they led a forlorn hope up the bristling height of a mountain fortress in the face of thundering cannon, mounted the scaffold, burned at the stake, or were torn by wild beasts in the bloody arena. Where are they? Who are they? They are not all in kings' palaces nor in lordly mansions; they are on the great sea, out in the fields, deep down in the mines, before the glowing forge; they ride on the engine, are employed in the office, sit by the sewing machine, toil in the factory, and teach in the school-room; they watch by the sick-bed, and they visit the home of suffering and poverty. There is nobility in all work in a good cause. The music that rises as sweet incense be-

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fore the throne of God is composed of the noble deeds of earth's toiling millions.

All nature is chartered to set an example of disinterested work. Look about you! For you the sun shines and paints the butterfly's wing, the petals of the flower, the armature of the insect, the encolorings of the dewdrop, the glory of the rainbow and the aurora, and the splendor of the autumnal landscape. For you God piled up the Rocky Mountains, filled the ocean, gave wings to the clouds, lighted up the fields of the midnight sky with stars all in blossom, and created all forms and colors and magnitudes. For you the summer rain baptizes the earth, the sunbeam displays its mystic threads, and the mountain torrents dash and foam. For you the green fields smile with plenty and the earth with emerald, amethyst, ruby, sapphire, and diamond. Your own unselfish work will be in harmony with this rich heritage.

Without your help the vastest enterprises of the church will fail and innumerable souls be lost. Consider a startling fact! The world has been invaded by a foe which is the enemy of our race and seeks its ruin. Sin has entered and withered the strength of the valiant, palsied the arm of the mighty, frozen the heart of the affectionate, warped the judgment of the prudent, paralyzed the will of

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the resolute, dethroned the reason of the intellectual, and smitten with his black wings all the chambers of the soul. He has caused the father to curse his daughter and the son his mother. He has filled the whole world with lamentations and woe. This foe is on your territory, and he has no right there. He must be cast out, and to this work you are especially called. It is your concern. The enemy seeks to enslave and ruin you. He reaches after your property, undermines your health, strikes down your friends, steals away your joys, imbitters your life, has his hand upon your heart. Expel him and bravely defend your territory against any future invasion.

The church stands for purity of heart, for home and society; for security of property, for peace, happiness, industry, and plenty; for commercial enterprise, good government, intelligence, health, the fine arts; for truth, beauty, and all goodness in action. It seeks to make better husbands and wives, parents and children, brothers and sisters, neighbors and friends, citizens and rulers. It helps work, study, and play; it lights up the countenance, sweetens the heart, and lends a charm to conversation.

You can work the most efficiently when in communion with the church.

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Young ladies possess exceptional qualifications for religious and church work. They outnumber young men in the membership. With increased numbers comes added responsibility. They need not become bold nor masculine nor part with any maidenly delicacy when they enter upon Christian work. Their womanly instincts, if conscientiously followed, will not fail to guide them to the right method to win to the cause of the Gospel.

The human voice is an instrument of great power. Its mere tones are potent. This will subdue the fierce lion or tiger; the bird in the cage listens with curious interest to the tones of the human voice, to which it answers with delight. Add meaning to these tones—that is, definite meaning—and their power is multiplied. Thoughts are made to breathe and words to burn. Evoked in the cause of right, the power of the voice cannot well be overestimated, and this is especially true of the voice of our youth. They possess faith united with enthusiasm and tact united with perseverance. The young voice reaches the young heart. They wield the power of persuasion, and this is not the less effective, though it may be largely intuitive. The argument of the heart wins when all else fails.

Young voices heard in song are full of inspir-

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tion. The church that sings will prosper. Here is a work in which many may unite. There are warning, instruction, pleading, and persuasion in the hymns of the church. There are comfort, peace, hope, faith, love, and joy in the songs of the sanctuary. There are also voices of prayer, testimony, and religious conversation. The sympathy and tenderness of a human heart will melt hearts otherwise harder than the flinty rock. A little word loaded and sweetened with a thought and a heart weighs more than a star. A good thought unspoken benefits no one except its possessor.

Our youth possess great social power, and this side of their nature should be cultivated. Mere chat and prattle—innocent nothings—have their own value. They create sunshine and pleasurable feelings, and possess an airy brightness that is refreshing. Care should be taken, however, lest this descend to idle gossip. Kept pure, it is healthful and even religious.

Genuine sociability presupposes a certain community of interest and feeling. Thought must strike thought and heart touch heart. It is possible for a person to talk endlessly and be no more social than a gate-post. Those who are

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social, in the best sense of the word, find some common ground upon which to stand.

Young men and women are fruitful in expedients to extend sociability. Pleasant and cordial greetings make the heart warm. Happy smiles and a glad countenance shed a radiance on every side. Innocent plays and games prolong the pleasure. Lively topics of conversation sharpen the wit and enlarge the understanding. Cultured grace attracts and wins reverential respect. Youth are the life of the social circle. People will be gained for the true, the right, and the holy if they find hearts—a kindly spirit exercised toward them, an unselfish interest in their welfare, and an affectionate regard for their best good. Maidenly tact and boyish enthusiasm alike add their charms and will convince and persuade when logic, rhetoric and eloquence make little or no impression.

Organization increases the possibilities of usefulness. If one can chase a thousand, two can put ten thousand to flight. There is force in mere numbers. One can work harder if a friend work by his side. There is also the consciousness of sympathy—that rare quality which multiplies our joys, divides our sorrows, and gives us strength and endurance. Then, too, there is wisdom in the

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counsel of numbers. Work is widened, plans grow larger, the whole field is mapped out, and conquest becomes sure. By division of labor, all the odds and ends of time, all the precious gold-dust of power and all the fragments of influence are gathered and utilized. The social element in the church adds to the advantage of organized work: and here also pure friendships find their fullest development. The missionary cause is helped, the poor are relieved, the sick visited, the sorrowing comforted, and systematic work is inaugurated.

Our youth should cultivate a healthy sentiment concerning personal moral character, and insist upon the same standard for both sexes. Girls are not always without blame for a low standard among young men, in that they excuse in them what would disgrace one of their own number. This ought not so to be. When a young man is under the influence of liquor, or is known to have indulged in it, let him feel he is disgraced; and let him know he cannot be received in good society until through hearty repentance he leaves his sin. Young men wish to retain the good opinion of young ladies. And it is time to say another thing—it ought to be said, it must be said. For every fallen woman there is a fallen man who—in most cases—has initiated suggestions that has led to the

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fall of both. This man should be denied a place in decent society and should be avoided as a most deadly viper.

A firm stand should be taken by young Christians. It is time, and young women especially possess the power. They can raise the standard of morality. They must do it. Their own safety and happiness depend upon it. The peace and purity of the homes of the future depend upon it. Here is the loud call of God. Only the spiritually deaf can fail to hear. God does not have two standards—one for men and another for women. Let God's children maintain but one—and that pure and high. Society is in imminent peril from the double standard. Let our youth form a league against it.

The call for young people to engage in Christian and charitable work is clear, ceaseless and urgent. The future of the church and of the world is in their hands. Our pulpits are filled by young men, and our office-bearers are young men and young women. Assume your proper place in this active, energetic, enthusiastic, aggressive, conquering army.

V

Business

V

BUSINESS

"WORK is life, idleness is death." Work is the law of life, and whosoever does not work is doomed to perish. Idleness rusts and corrupts and transforms energy into poison. Laziness is worse than small-pox or cholera. The latter may kill the body, but does not contaminate the soul; the former infects the soul and consigns it to a living death. From this center the infection spreads and breeds laziness on every side.

Work is the duty of everybody. It enriches the blood and multiplies the energy. The worker lives a broader, happier, truer life. "To be alive in every part of our being, to realize the possibilities that are in us, to do all that we can, to become all that we are capable of becoming—that is the aim of life." Every person who does not make a living by working gets it by begging or stealing, though people may not customarily call it by these names.

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Set yourself to work; qualify yourself for living independently. "When you know something beautiful, good, just, or right, do not say it; do it; and this not for the day only, but with persistent patience. And when you see something iniquitous and bad, do not lose time in raising your hands to heaven and in arousing the indignation of others; using this perhaps, afterward, as a pretext to fold your arms." No, do you yourself mend the wrong. Act personally and promptly. Lend a hand. If you see the need of something to be done within reach of your power, that is proof that Providence appoints you to do it.

Learn a trade; study for a profession; prepare for something. Don't be too eager to get into business; let your preparation be thorough. You are to prepare not only for business, but also—and this is far more important—for life.

Business is a cold, calculating matter; yet it ought to be something more than merely financial. The human race is a unit. That which benefits one ought to prove a blessing to others. Business should be beneficent and the business man a philanthropist. Each party to a business transaction should receive proportional good. Each should consider the interest of the other, and guard that as well as his own. Bargains would then become

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religions. We may expect this to be the rule in business methods, even though the day is distant.

When you engage in business, anchor yourself to fixed principles and from them never swerve.

Be reliable. Let your word be as good as your bond. Meet all your engagements and obligations. Be punctual to the moment. Time is too precious to be lost. Rob no man by compelling him to wait for you. Become distinguished for honesty and integrity. Represent your goods just as they are. Speak the truth, though by so doing you spoil a bargain. Guard well your reputation. Maintain a spotless character.

Be self-reliant. Your business competitors will not help you. They are occupied with their own affairs and are generally selfish. You must decide for yourself, and frequently with promptness. Have confidence in God, and in yourself by God's help. You will make mistakes, but experience is an excellent teacher. There is a proverb: "If a man cheat you once, shame on him; if he cheat you twice, shame on you." Reverses will come, but night is always followed by day. Hope on and work on. Labor has its reward. You will conquer success. God will not permanently disappoint you.

Self-reliance is not pride nor boldness, but is

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consistent with all praiseworthy graces. It is not loud; it is not heard in the streets; it is hidden in the heart; there is its throne. It is not discourteous; it is not tyrannical: it is calm and gentle. We must not mistake the grace nor the way in which it should be manifested. It is not self-conceit; there is no contempt of the opinions of others. There is only this: God makes you, under Him, your own master, your own mistress, and holds you responsible for your own acts. It were cowardly and treasonable for you not to accept the post and hold it.

Be firm. Having chosen a certain business, be not in haste to change it for another. Having secured a favorable location, be not in haste to leave it and go elsewhere. Having matured a system, hold to it. Experience and reason may counsel change. If so, listen to their voice. Firmness is far removed from stubbornness. The latter neither listens to advice nor profits from experience, but takes its stand without consulting reason and without reason maintains it; puts its foot down and keeps it down simply because it will. All things are of the same importance and magnitude to stubbornness; firmness sees things as they are. A person may be as firm as the foundations of the everlasting hills in things essential, and

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yet most yielding in things indifferent; and when reason is convinced he acquiesces promptly, gracefully, cheerfully and gladly. True firmness is toward the right. It is weakness not to change your course of conduct if convinced it is wrong. Weigh arguments, listen patiently to advice, consider well the lessons observation and experience teach, interrogate your own conscience, and stand by the right as you see the right.

Do your best. Do your best for yourself, certainly; but do your best for others as well. The development of your own powers, the purification of your own soul—this in itself must be your life-work. The accumulation of property to use for the good of humanity and the glory of God must not be forgotten. The establishment of life-long friendships, the pleasures of society, the happiness that arises from duties done, the virtues, joys, and peace of mind which are all unseen by the world, the satisfying rewards of an approving conscience, and finally and above all the comforting presence and benediction of your Heavenly Father, are the never-failing rewards of every true worker.

But to secure these you need not become a slave to business. You must command it as your servant. Some men bury themselves to the world, or imprison themselves in their office. Their work is

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so constantly connected with figures, papers, and bargains that they cease to be really human, and become little more than automatic interest calculators. You should not so overload yourself with business cares that you have neither time, nor strength, nor taste for the duties and courtesies which belong to you as a member of society. You should find leisure to cultivate your mind and heart. You should not forget your God; you should not neglect your church; you should find room in your thought and heart for personal religious and charitable work.

Opportunities for business are open to the women of the present age. In the material work of the world, woman, as a rule, has not taken an active, practical part, though she has been the inspiration of much of it. Home is her widest sphere, and the Creator has especially equipped her to make that all the idealist can desire. But she is frequently thrown on her own resources, and compelled to solve for herself the daily financial problems of life. Her education should fit her to meet these difficulties. Formerly her activity was limited to domestic service, sewing, and elementary teaching. She was also employed in factories. Then were added the duties of the clerk, secretary, and saleswoman. It was found

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that she was honest and efficient, and gave satisfaction to her employers.

The greater number of colleges welcome young women to their halls, and they have shown themselves the equals of young men in intellectual ability. They successfully take most thorough classical courses, and assume high rank among their fellow-students. They are among the best teachers in our public schools, and not a few have made an enviable record as educators. They have shown themselves skillful leaders in world-wide reform movements. Many have gained wide celebrity in authorship, and the works of some will live while the world stands. Their success has been marked in journalism. Still more recently it has been reluctantly admitted that some women are endowed with a good measure of business ability. Many have special qualifications for philanthropic and missionary work. They master languages readily and gain access to women who would not otherwise be reached.

Woman's heart and hand have been made to sympathize with the sorrowing and the sick; and women have been eminently successful as nurses and physicians. The legal profession, too, has attracted some of our bright and ambitious girls.

Doors are open to women on all sides. They

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engage in new industries, and new enterprises attract their genius.

Not every occupation that man may honorably follow is suitable to woman. Her physical strength is unequal to some; others are unfitted to her womanly nature; still others would have a tendency to deaden those delicate sensibilities that so largely constitute her charm; which to man were an irreparable injury.

It were folly to attempt to catalogue the various employments in which our girls may engage.

We may trust their feminine instincts to decide wisely. They will not forget that they are women. They will not decide hastily, but with serious deliberation. They should seek the advice of older people and those of longer experience, but assume the whole responsibility of the final choice.

There is some profession, business, or occupation for which you are especially adapted, whether you are a man or a woman, and in which you will meet with success. Make an early choice. Study yourself, and learn wherein nature meant you to excel. Do not choose an occupation because your father follows it, or your neighbors advise you so to do, or because it is respectable or easy. Your calling is to be your great school, developing character and fashioning your faculties into symme-

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try and beauty. Follow your bent. Realize your aspirations.

Sydney Smith says: "Whatever you are by nature, keep to it; never desert your line of talent. Be what nature intended you for, and you will succeed; be anything else, and you will be ten thousand times worse than nothing."

Your occupation may not bring you property or fame, but character is greater than either. It will refine and elevate you; it will afford means for self-culture; it will enlarge and expand your intellect; it will make you better in all domestic, social, business, and political relations. Having chosen your calling, never look backward; never be turned from your purpose. Be a master in whatever you undertake. Tenacity of purpose will carry you over all difficulties, and to certain triumph. It will gain you the confidence of others. They will believe in an earnest man. Praise your calling, exalt your calling, love your calling.

You will meet with obstacles, but can overcome them and be all the stronger for the struggle. Your very difficulties are intended to perfect the powers by which they are conquered. A thousand storms and tempests brace and anchor and fortify and toughen and harden the giant oak on the

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mountain side. You may never reach the full stature of perfect manhood till you have been rebuffed, baffled, defeated, stamped upon, crushed; never till you have been hammered, ground, pounded, kneaded. This will unlock your powers. Defeat will give you bones of flint, sinews of iron, muscles of steel, steady nerves, a quick eye, and a clear brain. It will render you more and more invincible, bring you to the front, and crown you with final victory. The long months of drill; the forty-eight hours of marching over roads of mud, without pause or sleep; the reduced ration of a half a cracker per day; the raging battle; the storming of the mountain fortress; the camp in the miasmatic swamp; the cot in the hospital; the bayonet-thrust; the sting of the rifle bullet—these make the soldier. The fury of the tempest, the sunless sky, the reeling topmast, the roar of breakers, the shattered vessel, the shipwreck, the night in the deep—these make the sailor. The blasting from the quarry, the trimming, the chiseling, the polishing—make the statue. Grinding and polishing bring out the flashing fires of the diamond.

Permanent success is more frequently won by holding on than by dash and brilliancy. Raise your standard high and, with fearless eye and firm tread move steadily forward. Clutch your

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purpose with a deathless grip, and through storm and darkness, hurricane and tempest, opposition and failure, sickness and pestilence, lion's den and fiery furnace, hold to it. In the crumbling fortress, in the leaking ship, in the financial whirlwind, with shattered health, you may have nothing left but your unconquerable will—hold to your purpose. Stroke by stroke, step by step, mountains are tunneled, oceans bounded, quarries become pyramids, and defeats are wrought into victories.

“Adversity is a severe instructor,” says Edmund Burke, “set over us by One who knows us better than we do ourselves, as He loves us better, too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This conflict with difficulty makes us acquainted with our subject, and compels us to consider it in all its relations.” Edison worked eighteen to twenty hours a day for nine months to make his phonograph reproduce an aspirate sound, and he succeeded. Bernard Palissy saw a beautiful Italian cup and determined to discover the secret of its glaze. Years of labor brought only defeat. He spent his all and brought his family almost to starvation. He burned the palings of his garden fence, his furniture, and the shelves of his cupboard to keep up the fires in his

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furnace a few minutes longer; and then, in the light of their burning, lashing defeat to his chariot wheels and urging the swift steeds of success into headlong speed, rode on to victorious triumph.

If you cannot at first enter the calling of your choice, do not wait for opportunity to come and knock at your door. The idle man finds no chance. Do something, and be always ready. Soon, at an unexpected moment, to use the figure of Carlyle, the opportunity will rush swiftly by like a whirlwind, like the fleet lightning steed; valiantly seize it by the mane, vault into your place, and ride on to success and honor, usefulness and happiness. "Opportunity has hair in front; behind she is bald; if you seize her by the forelock you may hold her, but, if suffered to escape, not Jupiter himself can catch her again." Shakespeare teaches:

*"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our ventures."*

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Many proverbs inculcate the same lesson: "Make hay while the sun shines;" "Strike while the iron is hot." Men fail not because of lack of opportunities, but rather from the lack of decision. Disraeli says: "The secret of success in life is for a man to be ready for his opportunity when it comes." "The world is all gates, all opportunities, to him who can use them." Franklin, Lincoln, Grant and Garfield found their opportunities close at hand. You need never seek them afar.

VI

Sowing and Reaping

VI

SOWING AND REAPING.

THE tree is known by its fruit. This proverb is readily appreciated. It is the law of nature. No person has ever ventured to find fault with this principle. It is of universal applicability. It is believed in and acted upon by every one. It always has been the law and always will be. Thorns have never borne grapes and never will; thistles have never borne figs and never will; wild oats never did produce a harvest of good wheat and never will. The farmer and horticulturist understand this law and act upon it, and it never disappoints them. Without this the incentive to effort would be taken away, and hope would be turned into despair. There would be no place for forethought; none for calculation. The Holy Scriptures return again and again to the figure. When we get the full force of the original, one passage has peculiar emphasis: "Whatsoever a man soweth, that and nothing else but that, shall he also reap." And the harvest

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is greater than the sowing. "He that soweth to the wind shall reap the whirlwind."

The principle is good, as may be easily seen, in morals. Everywhere there is proof of this. There is no person who has not had it demonstrated many times in his own experience. The belief, apparently held by some, that, whatever the life and character may be, everything will come out right in the end, has as little foundation in experience and common sense as in the Bible. It is no safer for a young man to sow wild oats than for an old man; no safer for a young man than for a young woman. "God is not mocked." The Greek word translated "mocked" is derived from the verb that means "to stick up the nose at." God will not be ridiculed; He will not be sneered at; and His law will not be laughed out of court. The harvest will be sure to take its character from the sowing. Sow laziness and improvidence, and reap poverty and want; sow listlessness and truancy, and reap ignorance and folly; sow profanity, and reap disgrace; sow drunkenness, and reap delirium tremens; sow sensuality, and reap self-contempt and the curse of society: As is the sowing such is the harvest.

We commend the law. We cannot do otherwise. Nothing else will satisfy our intuitions of justice.

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That like causes produce like effects is an axiom lying deep in the human mind. It is a spark of the divine reason given to man at the beginning as a part of his mental capital upon which to start in intellectual business. It is a law which it is impossible to dispute. Given a cause, and the mind passes irresistibly to the effect, and finds no rest short of this goal. Given sin as a cause, and the mind can think only of ruin as the effect. The principle is founded on a scientific basis—an impregnable rock.

This law is good for the whole human race, for the nation, the church, the family, and the individual; good in politics, business, education, and morals; good here, and everywhere; good now, and good forever. The wicked man recognizes the principle, does not dream of escape from the law, and fully expects the legitimate harvest. His conscience approves, and his whole nature compels its acceptance. Governments recognize the principle and found their legislation thereon. It does not require learning to understand it; it comes within the apprehension of the ordinary intellect.

The seed-time is our life in this world; the great harvest belongs to the future. There are many other and lesser harvests, but these only remind us more forcibly of the great final one. We

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should not forget that we shall forever carry our moral character with us. It is a part of ourselves. We cannot drop the evil of our natures, as we shall drop our bodies, into the grave. Our moral worth at the end of this world will determine our grade in the school of the future. We may so apply ourselves in this life to the lessons God would teach as to take high rank in the University of the Hereafter; or we may neglect our work in this preparatory school, fail in the final examination, and be dismissed in disgrace.

There are two, and only two, possible purposes to be served in sowing—that of the higher nature or that of the lower. One of these must be served in every case. The two purposes are opposites; the one necessarily excludes the other. Every person stands either with the one or the other. Every act is classified on the one side or on the other. Every one may sow the good seed if he will; every one may sow the bad if he will. The character of the harvest is practically determined when the seed is selected.

And here we call attention to another important law. Whether you are to sow at all is not left to your discretion. Human nature is such that the seeds of good or those of evil must be sown. All the acts, words, and thoughts of this life are

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so many sowings, and unite to make up the harvest that inevitably follows. No act of life terminates in itself. Not a seed will be lost, but every one possesses vitality and is a certain prophecy of fruitage after its own kind. If you sow you must reap; if you live you must sow; and everlasting existence is your destiny. A passive life is impossible. Constant sowing is a necessity of your conscious life.

How easy it is to sow bad seed! It requires no effort. Weeds spring up everywhere and grow of themselves. But it requires an effort to sow the good seed. And yet the granaries of God are always full. The supply is never exhausted nor ever becomes less in quantity. If you want it, reach forth your hand and receive the key that will admit you to the great storehouse of God, and you may "take" the required seed "without money and without price."

A startling fact! A seed sown cannot be gathered again. A word once beyond the door of the lips can never be recalled. An act once performed has become a part of history and can never be changed. The record we make in the book of God is absolutely irreversible and indelible. It is impossible that anything can be as though it had never existed. In this sense every act in the pres-

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ent life will issue in eternal results. Our record is immortal, and we shall be compelled to meet it face to face.

The kind word, the charitable judgment, the beautiful thought, the honorable dealing, the loyalty to duty, the zeal in behalf of right and justice; or, the oath, the slander, the falsehood, the display of anger, the unkind remark, the deceit, the dishonest business transaction, the act of disobedience to duty, indifference in matters of supreme moment—these and a thousand others, whether bright or black, we shall meet.

A most interesting department of geographical botany is that which investigates the transportation of seeds. Some fly by means of specially prepared wings, upborne by the slightest breeze; others are shot forth as from a catapult; some attach themselves to animals by hooks and barbs, and are transported to distant places; others, again, swim in river, lake, or ocean, or sail on boats of their own workmanship; some are swallowed by animals and ultimately scattered far from the place of their maturity, and others are carried away and left unclaimed. Thus all nature becomes the agent of their dissemination, and the earth is covered with verdure. Even so it is with the seed you sow, whether it be good or bad. You

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know not how far your acts will extend nor how many persons they will affect. They may send an influence around the globe and touch the whole human race.

The kind of sowing you do is left to yourself, but the harvest is predetermined by the seed. Every one shall reap his own harvest, and this law commends itself to the universal judgment of mankind. This is right. It could not be otherwise. Each one will receive the reward of his own doings. Upon the gathered harvest he must subsist forever. No other sowing, no other reaping; no other harvest, no other provision for eternity.

The roots of evil must be eradicated from the heart before the heavenly graces can be planted. The soil preoccupied by noisome weeds cannot at the same time grow the olive and the fig.

Bad seed will spring up and come to maturity of itself; the good needs the husbandman's unwearied care. But do not be discouraged. Sow the good seed, and God will help on the harvest. You will not be disappointed; the harvest will be sure. Then sow the good seed beside all waters—prayerfully, patiently, hopefully. "In the morning sow thy seed, and in the evening withhold not thine hand." Remember the proverb: "He that will not plow by reason of the cold shall beg in

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the harvest and have nothing"—nothing to satisfy the hunger of the soul, nothing on which an immortal spirit can depend, nothing to shelter in eternity's storms, nothing on which to stand when the earth melts away beneath the feet.

Sowing the good seed is delightful work. It makes the face shine, the eyes brighten, and the heart light. It helps one to appreciate home, parents, schools, teachers, companions, books and every worthy object. It assists in work, study, and play. It increases every pleasure. It creates comfort and inspires with noble ambition. It sweetens the temper, modulates the voice and sanctifies the whole life. These are harvests. And there are others—harvests of love, commendation, peace of mind, approval of conscience, confidence, friendships; harvests both temporal and spiritual, success in lawful and holy undertakings.

Sow, then, the good seed in all hopefulness and patience, and—wait ! The seed may remain long in the ground. It has not lost its vitality. When the conditions become favorable it will spring forth. Wait ! The tree may be of slow growth. This is not an unfavorable indication. The fungus springs up and attains its full size in a night and perishes equally soon. The giant oak requires many years to reach its full maturity, and stands

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for millenniums. Wait! The harvest is sure. You shall reap if you faint not.

These lesser harvests are prophecies of something better beyond—the great harvest! Therein heaven lies, in the bloom of eternal youth, enjoying the harmonies of celestial music and the companionship of saints and angels, walking by the river of life, gathering flowers on the hills of Amaranth; honored with the freedom of the great city of God, with its infinite delights; every heart filled, every desire gratified; in restful activity; every faculty occupied, every joyful emotion stirred; with no temptations, no sorrows; no weary feet nor aching heads: the eternal harvest!

VIII

Words

Notes

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WORDS

LANGUAGE is the peculiar inheritance of man. No other animal speaks. No other sounds are articulate. The power of words is immeasurable. In them is the potency of life. There are some sharper than razors and daggers, some more ponderous than massive rocks and giant mountains, and some swifter than the wings of the wind and more accurate in aim than the rifle. A single word will sometimes do greater execution than a whole battery of artillery. It will move an army across a continent; it will declare war or conclude peace; it will establish the political policy of a nation; it will institute reform; it will fire the multitude with rage and vengeance or still their wrath.

God created this orderly world by the word of His mouth. The Son of God called the dead to life by His word. A word shall command time to be no more. The ancient inhabitants of India deified human speech.

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There are words that represent centuries of the world's thought. Such are "duty," "right," "love," "guilt," "home," "heaven," "glory," "eternity," "God." How large are these words? How much do they weigh? Who can sound their depths, scale their heights, or encompass their bounds? Words carry with them a history which began with the human race. A single word may reveal a life. "Thy speech bewrayeth thee." Napoleon speaks of "glory;" Wellington of "duty." These words are the key to the character of the men.

You will be judged by your words. They reveal character. "Out of the fullness of the heart the mouth speaketh." You cannot effectually conceal your own character. A word in an unguarded moment will let out the secret. Any circumstance may furnish the occasion. "All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling where a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the rider had better hold him up

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well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks: wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gun-powder out of the way of the candle." In spite of yourself the occasion will come, and the "winged word" will fly.

Words should express your meaning clearly, and in as direct a manner as possible. There is a good old Spartan rule: "Call a spade a spade." Never call a wicked thing by a pretty name. The word will have a reflex influence over your thought, and the wicked thing will begin to appear unobjectionable, if not positively virtuous. Few people nowadays, except the poorer classes, lie; but many "pervert the truth," "prevaricate," or "tergiversate." Sam Weller, when asked the meaning of "monomania," replied: "When a *poor* fellow takes a piece of goods from a shop, it is called theft; but if a wealthy lady does the same thing, it is called *monomania*." At a later period, when the meaning of monomania came to be generally understood, the crime was further disguised under the form "kleptomania." Men

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who occupy positions of honor in the business world do not steal. When vast sums of money disappear through their agency they are pronounced "unfortunate," and it is remarked that there is some "confusion in their accounts." It is said that in France, in a certain period of her history, impatient heirs disposed of those who stood in the way of their entering at once upon their inheritance by administering a poison which the French called, with cynical taste, "succession powder."

Avoid harsh words: use neither rough nor coarse expressions. You should cultivate tenderness, gentleness, and delicacy of feeling. Words may be plain, honest, even homely, and at the same time healing, helpful, and inspiring. Expressions of judgment concerning the character and acts of others should be modest and tempered with love. Since you yourself are imperfect, you cannot consistently cast stones at others. The shovel should not call the poker black. If you can find nothing good to say of a person, it were better to remain silent. Guard the character of others; do not cast suspicion upon them. Faults should not be mentioned unless this be necessary to protect others or subserve the ends of religion or civil justice.

Cultivate cheerfulness in disposition and con-

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versation. Neither God nor the world can do much for a grumbler or a gloomy and discontented soul. Any person who sees the whole world going wrong is doubtless looking out from a perverted medium or gazing at some counterfeit. Look not into a muddy pool to see the sun when in all his glory he shines in the sky. Think pleasant thoughts; speak cheerful words; look on the bright side of things. The darkest cloud has a silver lining. "Night brings out the stars." God and the universe want to make you happy.

The tongue is an "unruly member," most difficult to tame. Think before you speak. A little word, perhaps thoughtlessly spoken, has sometimes pierced a heart to its center and left a lasting sting. We can properly call no word small; nothing is small whose influence is to last forever. We should scrupulously guard against wounding the feelings of others.

Mere talk is nothing. Those who talk most do not always speak to edification. There is a time to be silent. "Silence is golden." If you have nothing to say, don't try to say anything. Not that we should be unsocial: far from it. But do not talk merely for the sake of hearing the sound of your own voice. Those who talk most frequently say least. Be a good listener. You

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can learn much from the conversation of your friends. Several proverbs are worthy of place here: "Be silent, or say something that is better than silence." "Think much, say little, write less." "Least said, soonest mended." "A fool's tongue is long enough to cut his throat." "The sheep that bleats is strangled by the wolf." "It is always the worst wheel that creaks."

But we cannot always speak words of wisdom. This would be a dull world if all light chat were abolished. We need such as is kindly, restful, healthful. It relaxes the mind, warms the heart, and has a proper place in social intercourse. It is airy and complimentary. "Little flakes of flattery" glimmer in the chat of pure-minded men and women. The society of refined women has this especial charm. "Their lips let off the fluty syllables just as their fingers would sprinkle the music drops from their pianos." But do not let chat descend to chatter. The latter has lost character and is ruled out of good society.

The meaning of "gossip" has sadly degenerated. In old English it is *godsip*, or "God-alliance." It meant a sponsor at baptism or a relation by religious obligation. Then the word came to mean a comrade, a familiar acquaintance, a friend. These meanings have become obsolete, and we have

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the definitions: "One who runs from house to house tattling and telling news; the talk or tattle of a gossip; idle and groundless rumor." Some people seem to find peculiar pleasure in telling unpleasant news, which is doubled if they are the first to relate it. The story may originally have been harmless, but each repeater adds to it; or words may be accurately reported, but accompanied by looks of mystery, eloquent tosses of the head, knowing winks, and shrugs which the listener translates into words that are ultimately incorporated as an essential part of the story. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Tattle and gossip should be abandoned, and the mind accustomed to a high plane of virtuous usage.

Slander and scandal are etymologically the same. The original word means "the stick or support in a trap on which the baite is placed, and which, when touched, makes the trap spring." But in usage they are different: slander is always falsehood; scandal *may* be odious truth. Each murders character. It would seem to be hardly necessary to warn against them.

There is, however, need to warn against a more insidious foe to purity of speech—*slang*. This in

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its early usage meant the cant and jargon peculiar to thieves and vagabonds. With the present century it has attained a wider meaning and includes expressions in common use. It has been defined as "inelegant and unauthorized popular language, consisting of words and expressions of low or illiterate origin and use, or of legitimate expressions used in grotesque, irregular, or metaphorical senses not approved by reputable usage and good taste." The signification of slang is arbitrary; usually hints at folly and moral obliquity, but sometimes the meaning is racy and innocent, and a few expressions have been adopted and promoted to respectability by speakers and writers of good English.

The college, the club, every trade and profession has its slang. By it the lips of our youth are poisoned; refinement is wounded; reverence destroyed, thought polluted. Regard for truth, virtue, and honor is minified or lost. Life is regarded as a joke. The habitual user of slang advertises himself as finding especial pleasure in the affectation of the coarse and rude expressions of the ignorant and low. If you use slang you will enervate and pollute your mind, weaken your influence for good, diminish your ability to use pure English, and lose the regard of the virtuous

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and refined. Accustom yourself to use slang and you cannot break the habit. Slang has become a part of your mental furniture. Your thoughts are cast in its mold. It is sure some time to work you humiliation and put you to disadvantage. A public speaker by the use of slang may gain popularity, draw the crowd, and make many votes and converts, but—unless he is an exceptionally uncultured genius—his influence is toward folly, ignorance and primitive barbarism. He does not elevate the people; he lowers both himself and his cause.

Words should never be used in mere disputation. He has neither sense nor good nature who contends for the last word. Your own opinion is no dearer to you than another's is to him. It hurts somebody else to be disputed just as much as it does you. Nothing is true merely because you say it is true. Your personal and original authority is no greater than that of any other person. Sheer persistence in asserting makes nothing either true or false. "David did not slay Goliath with words."

Be cautious in the use of the pun, even if you have the wit to make it sharp and bright; and a poor pun is an inexcusable insult to our language. The frequent use of the pun in conversation is

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irritating to sensible people. Oliver Wendell Holmes says that if homicide is forbidden by the law of nature and the land, *verbicide* is equally forbidden by the law of language and thought. Yet few could pun more brilliantly than he. The following clever piece of writing is in evidence: "A pun does not commonly justify a blow in return. But if a blow were given for such cause and death ensued, the jury would be judges both of the facts and of the pun, and might, if the latter were of an aggravated character, return a verdict of justifiable homicide. Thus in a case lately decided before Miller, J., Doe presented Roe a subscription paper and urged the claims of suffering humanity. Roe replied by asking when charity was like a top. It was in evidence that Doe preserved a dignified silence. Roe then said, 'When it begins to hum.' Doe then—and not till then—struck Roe, and his head happening to hit a bound volume of the *Monthly Rag-Bag* and *Stolen Miscellany*, intense mortification ensued, with a fatal result. The chief laid down his notions of the law to his brother justices, who unanimously replied: 'Jest so.' The chief rejoined that no man should jest so without being punished for it, and charged for the prisoner, who was acquitted, and the pun ordered to be burned by the sheriff.

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The bound volume was forfeited as a deodand, but not claimed."

A good voice is an instrument of wonderful delicacy and power. In the public speaker it makes poor thinking quite tolerable and turns mediocre ability into brilliancy. The reputation of our most popular preachers and platform orators has been made more by a good voice and ready command of words than power of reasoning, boldness of thought or broadness of view. A loud or coarse voice is suggestive of bad breeding. The habit of wrangling and a dogmatic and overconfident temper make the voice harsh and noisy. "Contrariwise, nothing attracts more at first hearing than a soft and sweet tone of voice. It generally suggests a deeper well of sympathy than the speaker expresses, and certainly prejudices people as much in his favor as a grating and loud utterance repels them. It is to be classed with personal beauty, which disposes every one to favor the speaker and listen to him or her with sympathy and attention. This sweetness in the tone of the voice is chiefly a natural gift, but it may also be improved, if not acquired, by constant and careful training in early years. It can certainly be marred by constant straining and shouting. It should therefore be carefully cultivated or pro-

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tected in youth as a valuable vantage-ground in social intercourse."

A boisterous greeting is not necessarily a sign of good fellowship. A loud voice adds no strength to an argument and no weight to a command. The mere statement of truth carries conviction, and the quiet command is the one that is obeyed. To lift up the voice like a trumpet is confession of weakness. The silent forces of nature are the mightiest. The forest that covers a continent is built up with never a sound of hammer or saw. The sunbeam is the giant force of this world's great laboratory, but never utters a word. Gravitation drives the swift chariots of myriads of suns and planetary worlds, but speaks not a word. The "still, small voice" is the voice of power. The quiet, confident tone produces the impression of reserve force equal to any demand.

Be a good listener. Converse not so much to impart as to receive knowledge. You will then learn from one of the best schools, and that without expense in time or money. Some of the most interesting, suggestive, and prolific speakers and writers have utilized the spoil of conversation, arranging, adorning, following up ideas—in a word, serving fish from other ponds, but always with their own sauce.

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Do not press your own argument beyond its proper limit, and allow full weight to the argument of an opponent. If it seem weak, treat it courteously; don't slam the door in its face. Try to look at it from its author's point of view. Never question his sincerity or motive. If the argument be new to you and you cannot satisfactorily answer it, promise to give it careful consideration. You will often win to a good cause by this conciliatory course. In the interest and excitement of discussion there is a tendency to overstatement, saying more or using stronger words or emphasis than quiet thinking would justify. This is a common fault and should be carefully avoided. Beware also of boasting of your ability, your work, or your property. These will speak for themselves, and you might lose the confidence and respect of your friends by awakening expectations you are unable to meet. Those who boast the loudest create the impression of having but a voice and the determination to make the most of their small endowment. A half dozen grasshoppers in the corner of a ten-acre lot may make more noise than the same number of great cattle grazing in quietness; yet we do not imagine that they are the only inhabitants of the field, or, in fact, anything—except noisy grasshoppers.

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Conversation should administer to social pleasure, broaden the mind, clarify thought, correct error, and enlarge the general fund of knowledge. Do not monopolize conversation. Other people have ideas quite as worthy of expression as your own. Encourage the timid and backward to take part.

Some persons are peculiarly unfortunate in introducing unhappy subjects of conversation. They say things at the wrong time in a wrong way. The mischievous word escapes the unguarded lips. This usually occurs through pure thoughtlessness or embarrassment resulting from not knowing what to say while impressed with the desire of saying something. Self-possession and a sensitive regard for the feelings of others will tend to prevent unhappy slips. You should never make any remark that would cause a blush to come to the face or a sting to the heart of any one. Do not refer to personal defects or misfortunes of persons present, their families or friends; do not make odious contrasts or call up unpleasant matters of the past; do not assume superiority in tone, or word, or manner, or treat the opinion of another as simple, weak, absurd, or unworthy. The "Golden Rule" is a perfect guide in conversation.

VIII

Books

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VIII

BOOKS

WHAT Juvenal calls an "incurable itch of scribbling" has seized upon so many persons in this age and generation and grown "inveterate in their distempered breasts" that we may say with more emphasis than was possible in the days of Solomon, that "of making many books there is no end."

Over the archway of the door which gave entrance to one of the old libraries was inscribed: "Food for the Mind." Books have been called "embalmed minds," "the voices of the distant and the dead," and "the precious life-blood of master-spirits." They contain "the pure grain of wisdom winnowed of the chaff of mortal infirmity, the flowers of song shorn of the thorns of human fretfulness, and the perfect thought, no longer shapeless 'in its infant dew,' but crystallized into forms of imperishable beauty." In them we may cultivate the society of "the wisest, the purest, the loftiest, the sweetest of their kind." "Books

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are the granaries wherein the mental harvests of past generations are safely garnered; the caskets where the golden treasures of knowledge and the sparkling gems of wit and poesy are held secure for the elevation and enrichment of all coming time. Books hold ever ready for our daily use the wisdom of sages, the learning of scholars, the fancy of story-tellers, and the songs of poets; the very best thoughts of the very best thinkers, the very essence of the highest mental powers in their loftiest moments of inspiration." "Books are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home and no hindrance abroad; companions by night, in traveling, in the country."

To these beautiful and enthusiastic expressions from both ancient and modern authors we add the voice of Petrarch: "I have friends whose society is extremely agreeable to me; they are of all ages and of every country. They have distinguished themselves both in the Cabinet and in the field, and obtained high honors for their knowledge of the sciences. It is easy to gain access to them, for they are always at my service, and I admit them to my company and dismiss them from it whenever I please. They are never

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troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live and others how to die. Some, by their vivacity, drive away my cares and exhilarate my spirits, while others give fortitude to my mind and teach me the important lesson how to restrain my desires and depend wholly on myself. They open to me, in short, the various avenues of all the arts and sciences, and upon their information I safely rely in all emergencies. In return for all these services they only ask me to accommodate them with a convenient chamber in some corner of my humble habitation, where they may repose in peace; for these friends are more delightful with the tranquillity of retirement than with the tumults of society."

It is possible in this country for the poorest boy or girl of fair average ability who wills and dares to acquire broad education and culture. They may even avail themselves of college discipline and university advantages. Their greatest difficulty is to pay the expenses for the first year. After this every term makes the task easier. The ability to earn money increases, the list of friends enlarges, and encouragements multiply. While

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pursuing such a course of study, books are selected by wise teachers of large experience.

But not every young man nor every young woman will seek higher education and culture in the schools. The demands of home duties, anxiety to enter early upon a business career, and other causes will turn them aside. But facilities for acquiring knowledge are not confined to the schools. Various courses of reading and study adapted to the wants of busy people have been prepared for students at home. The college and university may come to your own doors. There is no person of average intelligence who cannot master at least one, and probably several, of the courses that they will bring. The plea of "no time" can seldom be admitted. Even those who work hardest have some time—remnants of years and weeks and days, small shavings of hours, golden moments flying swiftly by, but priceless if wisely used. The one who has accomplished the most is the person who is possessed of the highest genius for gathering up and using these fragments of time.

Can you save forty minutes each day? If so, you can read carefully eighteen stout volumes of the best literature in one year. In ten years you will have obtained a good knowledge of the most

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important branches of science, ancient and modern history, the principal works of the greatest English and American poets, a score of biographies, some of the choicest fiction, and the English Bible. You will also be able to express an intelligent opinion on most of the leading questions of the day. It is one of the chief advantages of these popular courses of reading that wise selections of books are made by those who are acquainted with the whole range of literature and science in the several departments.

But many will pursue supplementary reading, and many will prefer to follow independent lines. Such readers must assume the responsibility of making their own selection of books. With the ever-increasing activity of the press this becomes a more and more difficult task. The number of volumes published each year is vast, and the number of the weak and harmful may more than equal that of the pure, strong, and wholesome. Your financial circumstances will doubtless always limit your ability to purchase books, and your business and professional cares will limit your time for reading. You may also spend all your money and read your lifetime through, and yet never read a single good and worthy volume. The choice of

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reading, therefore, becomes of the very first importance.

It is possible to reform a wicked companion, but once introduce a wicked book into your home and you can never reform it. It never feels your influence, never changes its tone, never has its more serious moments, never listens to a better conscience, but always remains the same. The influence of a bad book in a home is only evil, and that continually.

Books should not be selected hastily, nor because they are well advertised and much talked of, nor yet merely because they are new. They should be chosen only after having sought the best available advice, and then cautiously, prudently, and conscientiously, as you would choose teachers, counselors, companions, lovers, and friends. Many should be shunned as either worthless or poisonous. The name of the publishers or author may be taken as a partial guaranty of the character of a book, but must not be considered final. A few rules may be helpful.

Books and periodicals positively harmful in moral influence should be avoided. Such are those that elaborate the sickening details of crime. It is bad enough to be compelled to note the facts of crime without having these woven into a sen-

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sational story. Boys and girls who are charmed with the merely romantic and exciting soon become weary of the sober restraints of home. Such reading debauches the mind and heart. The young reader too frequently sympathizes with the criminal, and indeed becomes himself a criminal by indorsing and adopting the crime. The minute descriptions show just how it was done, and suggest how the plan could have been varied so as to have completely baffled the detectives. When opportunity comes the reader tries his own hand and is on the road to permanent ruin.

Avoid books which wage open warfare against religion. You may read them without receiving conscious harm, but time is too precious, and there are good books with which you ought to become acquainted. A skeptical volume may be written with ability, but the arguments are specious and misleading. It is sure to corrupt religious principles. If it finds a place in your library, it should be handled as carefully as the chemist handles poisons or the naturalist scorpions. Neither the head nor the heart of those who mock at things sacred and sneer at the holiest aspirations of the soul is to be envied. "Words are the only things that are immortal," says Hazlitt. You can never run away from a book you

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have read. Companionship in thought cannot be completely broken.

Avoid the weak novel, whether weak in moral tone, in thought, or in both. Such reading perverts the taste and incapacitates for the enjoyment of productions of genius. To satisfy the craving for such food the mind seeks something still more startling and unreal. Your life should be filled with virtuous, elevating thoughts. Read that which will make you stronger, happier, and better; that which will help you, hold you and uplift you; that which will increase your capital for intellectual comfort and healthful influence; that which will give you brain, mental fiber, nerve and heart; that which will enable you to see further, judge more accurately, stand more firmly, work harder, think more of your fellows and rise higher; that which will make you more a man or more a woman. When you have read such books you will have no taste for the weak novel. It not only lacks any high moral, but it contains insinuations against religion, truth, and justice, and its general tone is in favor of immorality, deceit and lying. It also weakens the mind. It serves neither for mental discipline nor for the development of intellectual strength. The brain is addled.

Books.

The novel-reader cannot gather up and use his mental powers and resources to advantage.

The weak novel creates and fosters discontent with honest living. You should take things as they are, look the world in the face bravely, go to work with a will and do your best. This reading awakens and exhausts sympathy on the unreal. It makes you weep tears over imaginary suffering while you remain unmoved in a city filled with disease and destitution, mourning and crime, misery and breaking hearts. You will become hardened if you waste your sympathy on pictures when you owe it to real flesh and blood. You are living in a world of realities, not shadows. Men and women have bodies and souls in want and peril. They need all your sympathy and tears. You should not shut your eyes upon realities and open them only to phantoms. Avoid these harmful books. Read only that which will add to your fund of knowledge, discipline your mind, instruct you in virtue, direct you in duty, beautify your soul, and afford you pure and lasting pleasure.

There are readers of many books and readers of few. Much may be said in favor of each class. Some readers can devour a book by doing little more than turning over its leaves. To be sure,

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they skim through it, but they gather the cream. A glance down each page catching a word or two in each line, and they have mastered the volume. This may be called a genius for rapid reading, and belongs to the few. They demand access to a large library. But most people read more slowly, and it is comforting to them to know that a comparatively few volumes will place within their reach the world's best literature.

Emerson gives three rules for reading: (1) Read no book until it has been published a year; (2) read none but famous books; (3) read only those books that you like. These rules are valuable only as suggestions, and then only as applied to literature proper. In this age of discoveries and rapid advancement in all knowledge, a book may be abreast of its subject when published and serve a good purpose—and become antiquated in less than a year. If you yourself would not become antiquated, you must catch such books as they fall from the press. Again, a book cannot become famous in one year—few, indeed, in less than a hundred. And finally, “books that you like” are frequently just the books that some young people ought not to read. These rules may be good for those who are already established in virtue and possess large literary ability and re-

Books.

finer taste, but not for the average young reader.

A book should be suited to the occasion. There are books for the cars, the ocean steamer, the leisure ramble through the fields, the vacation, the hammock under the old apple-tree just as the sun is burnishing the western cloud and sky with glory, the forest solitude away from sight and sound of human industry, the mountain top, the murmuring brook, the old ruin, the spare moments snatched from busy life, the convalescent, the Sunday afternoon by the family fireside, and the house of mourning. Every good book has its special mission, and the richness of its meaning cannot be gathered unless emphasized and punctuated by the appropriate occasion.

Bacon says: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Reading maketh a full man, conference a ready man, and writing an exact man; and therefore if a man write little he had need have a good memory; if he confer little he had need have a present wit; and if he read little he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets witty; the

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mathematics subtle; natural philosophy deep; moral grave: logic and rhetoric able to contend."

Easy reading makes learning hard; hard reading makes learning easy. "Read great books that come from great thinkers; formative books, inspiring, soul-lifting books; and remember that it is the books read before middle life that most mould character and influence destiny."

Read a book of thought and power with energy and enthusiasm. Read it with your whole mind. Master it, devour it, digest it, assimilate it, make it a part of yourself, transform it into character. Read yourself up to a book, into it, through it, out of it, and beyond it.

IX
Work

IX

WORK

IT is an unfortunate day for a young man when the thought first suggests itself that he may be able to go through the world without work. He may indeed do this and even amass a fortune, but if so it will curse his own life and he will be a curse to the world. The thirst for gold and the determination to seize it in any way except by honest work explains to a large extent the frequent embezzlements, gigantic failures, financial earthquakes, industrial discontent, swindling schemes, robberies, sharp practices, and frauds that disgrace the present age.

Honest work brings a twofold reward, material and spiritual, wages and expansion of soul. There is joy in the mere exercise of our God-given powers—in exercising sovereignty over the latent virtues of the fertile soil, over the swift steeds of the lightning, the wings of the wind, the mystic threads of the magnet; in extracting the aromatic

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and medicinal qualities of plants; in exploring the chemistry that works beneath the soil; in solving the mysteries of the sunbeam; in subduing the destructive power of explosive compounds; in measuring the possibilities of sonorous bodies, oceanic currents, waves of the sea, and all molecular and mechanic energies. It seems to be God's plan to bestow upon this world's workers many and priceless rewards. Man begins to feel his royalty when he begins to do things. We are all kings, but we must seize the throne. The world is ours, but we must subdue, civilize, beautify it. It is ever the contest and not the victory, the race and not the prize, the chase and not the game, the work and not the product that affords the purest joy. The source of happiness is in yourself. "Foolish people think that what they imagine is somewhere else. That stuff is not made in any factory but their own." Things are yours only by the right of conquest. Luck is a fool. Practical genius is the ability to do things.

The royalty of labor is indisputable and indefeasible. Work holds the scepter of the world. He that would become ruler must become servant. There is no other way. All other rulership is only apparent; this alone rules over the whole being. Do a person a kindness, and you bind him to you

Work:

to that extent. Multiply acts of kindness, devote yourself to him: you have won him; you have conquered him; he is your willing subject.

Honest work is the currency of God. He has set the example. "God worketh hitherto." Paul says; "He that built all things is God." He is the Master Mechanic, the Supreme Architect, the Great Builder. And you will never secure anything worth possessing without work. If you want an education you must work; if health, you must bestir yourself; if wealth, you must toil; if reputation and honor, you must strive. "Straight is the gate and narrow is the way" to any excellence. No work, no reward! This is the law.

It was because of some evil done that man came under condemnation; it is by something done that the grace of God can be made efficacious. The commands of God, the exhortations of the Bible, the invitations of the Gospel are to do something. The promises are conditional on something that must be done, and the retributions of the future world will be measured by what has been done in this world. Not the professions of the Apostles, nor their creed, nor their intentions, nor their hopes, but their *acts*, were thought worthy of record in the Book of God.

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The Redeemer of the world was the son of a carpenter, and probably himself worked at carpentry. If wealth ever usurps in the world of power a position in the forefront from which, when unsanctified, it may wield a dangerous influence, let this word command it back to its legitimate place and bring forward work and crown it the rightful regent of the business, professional, and industrial world. It is a high honor to have hands hardened by honest work and a brow bathed with honest sweat. If toil does not bring wealth, it is not a crime to be poor. President Lincoln once said that God must like poor people, otherwise He would not have made so many of them.

Ability to work at some honorable calling is a rich inheritance. Carlyle says that the only happiness worth having is to get work done. "Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose: he has found it and will follow it!" It will ennoble his life and he will enrich the whole world.

The most precious balm in the universe is sweat—sweat of brow, of brain, of heart. Deeds are greater than words. Work stands upon the earth, but lifts its head above the stars.

Much work is to be done in the world in which God has placed us. Valleys are to be filled and

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mountains leveled; forests removed and deserts sown with blossoms; swamps reclaimed and rivers bridged; oceans conquered and lightning harnessed and tamed; oil pumped from the rock and shafts sunk into mines of gold, silver, iron, and all precious and useful metals; gas conducted to our dwellings and the fragrance of flowers extracted for our delight; cities founded and roads for travel and commerce multiplied; the soil tilled and the atmosphere purified. Discoveries are to be made in the world of science and industry and nature's mysteries solved; intemperance banished and prison houses emptied, crime suppressed and property made sacred; souls made glad and homes happy—in a word, the world is to be subdued, purified, lifted higher, and placed under the beneficent reign of peace and love. The world will be fully conquered when all the possibilities of its elements and forces, separate and in combinations, have been weighed and measured, and all its inhabitants brought to render perfect, constant and glad obedience to truth and right. This work is thine! Thou art the called! The heavenly omens are for thee!

The heroic worker is irresistible. Countless foes fall before him—weeds, poisons, marshes, forests, mountains, torrents, deep ravines, Arctic ice, torrid

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heat, sandy deserts. He is irresistible against waste and folly, storm and famine, space and time, disorder and treason, sin and misery. A voice louder than that of the seven thunders calls thee to work. Eloquent silences, deep eternities, boundless immensities, stars and galaxies, unborn generations, old and forgotten graves, conscience, grim death, the judgment throne: these, with one voice, cry to thee: "Go work to-day!"

"Work is worship," was said by a monk of olden time. The great world is the temple; its entrance is the place of the rising sun; its dome the blue sky all sown with stars; its floor the earth paved with seas and lands, lakes and islands, rivers and mountain ranges, deserts and forests, deep valleys and elevated plateaus, fruitful fields and populous cities, all wrought into divine mosaics. The altar is the human heart, earnest, sincere, penitent, trusting. Winds and oceans, volcanoes and thunders, cataracts and purling brooks, feathered songsters and insect choirs furnish the music. The hymns of praise are the heroic struggles of gallant spirits, the insistent strivings of human souls after perfection, and the glorified sufferings of saints and martyrs. The sermons are great deeds done and work fulfilled.

Work.

Every true worker creates a new harmony and every finished product a new homily.

The implement of honorable industry is the proudest coat of arms. The plow, the spade, the hoe, the saw, the hammer, the spindle, the pen: these are the heralds and missionaries of civilization. Some one has said: A plow, a spelling-book, and a bible dropped into the center of a continent of cannibals—forthwith they are clothed, housed, civilized, educated, Christianized! Such instruments of labor will be remembered when all other heraldry is forgotten or counted for naught. This is the decree written on the nature of things.

Too frequently a young man does not look for work, but for a "situation;" he does not want a job, but a "position;" he does not labor for pay or wages, but a "salary." He should take the job—any job, any honorable work—rather than remain idle, and the situation and salary will be secured all the sooner. There really are no higher and lower employments, for all work is sacred and divine. The toiler who digs in the field, sweeps the streets, or scrubs in the kitchen, if the work is done well and with a good heart, will be honored at the court above equally with the railroad magnate, the oil king, or the diamond merchant. All work is a part of God's great

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plan. If we are workers indeed we are co-laborers together with Him; we are employed in that which is worthy of the divine thought and effort. Our humble calling is exalted and lifted up to the great throne of God. This is the greatest of all partnerships and the largest business in the universe. All other great companies dwindle into utter insignificance; wholly vanish out of sight in the comparison. God is the head of the firm. You have a personal interest in the business, and are indispensable to its highest success. This thought should nerve you to do your best.

Who is this doughty hero who, with the eye and mien of a conqueror, strides abroad, sweeping forests of wild beasts and poisonous reptiles, driving demons of pestilence from bogs and swamps, and compelling all forces of earth, sea, and sky to become his slaves? Work! Who is this great magician who waves his wonder-working wand and populous cities spring into being, broad fields laugh with ripened grain, and white-winged argosies bear the commerce of the world across all seas? Work! Who is this mighty hunter who seizes the fleet lightning as it flashes athwart the sky, harnesses its flying dragons, commands them to crouch harmless at his feet, grind at the mill of his own devices, illuminate dwellings and streets

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with their flaming breath, or, shaking their fiery manes, to leap from continent to continent burdened with his thought? Work! Who is this divine musician who lays his hand on all sonorous bodies, marshals all sweet sounds, brings them into harmonious array, and fills the world with melody? Work! Who is this daring explorer who visits stars and suns and returns with an inventory of their furnishment and forces? Work! Who is this omnipotent giant who mows away the primeval forests; lifts from the bowels of the earth oil, fuel, and all useful and precious metals and priceless gems; tunnels mountains, descends into the most profound and darkest depths of the ocean, sails above the clouds, covers continents with systems of railroads over which messengers of civilization and commerce are ever flying; seizes vernal fields, autumnal landscapes, winter sunsets, summer rainbows, northern auroras, dashing waterfalls, ocean storms, rural scenery, cavalry charges, naval bombardments and all ideal and living forms, and paints them on canvas, chisels them in marble, or records them in letters for his future contemplation, study, and delight; founds universities and libraries, endows charities, pushes forward the outposts of science, and creates millions of happy homes? Who is he?

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What is his name? Hard Work! He never faints or grows weary, never finds any task too great, never loses a battle, and never exhausts his strength. He holds the key to every secret of nature; all riches are in his hand.

Do not become discouraged because your part of the work seems small or because the apparent success does not answer your expectations. You are a member of the great partnership and are busy in your place. Omnipotence takes little account of time. Work can wait. Success is certain. Concentration of energy, perseverance, grip, keeping to the subject, grasping the principle, mastering the situation, holding on, pulling the thousandth time without seeing the load stir and with all the courage of the first effort—things will be done!

You are engaged in a great business. Do not let your plans be confined to the present world and its necessities. Provide for your immortal life, secure a home in which your soul may be housed in the eternities, take out an insurance for everlasting years. You have but this one chance. You will never pass this way again. There is but one race of life. You are on the course and there you must stay. You cannot turn back, you cannot halt, you cannot lessen your

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pace, you cannot wait. Minutes, hours, days, and years bear you along. With destiny behind you, eternity before you, enemies all about you, and heaven above you, you must not fail. You must win the race. This is success worth the striving. Be earnest, diligent, cheerful, hopeful—work, work, work: with hand, with brain, with heart—and you will be crowned. God is the rewarder of every true worker. He has the pay-roll. He will call the names and distribute the rewards. Then only can it be clearly shown who are the kings and queens.

Industry is a safeguard against sin. "There are few indeed," says Addison, "who know how to be idle and innocent; every diversion they take is at the expense of some one virtue or another, and their very first step out of business is into vice or folly." The heathen represent the gods as the first teachers of agriculture. Menander is said to be the author of a motto on the walls of the Delphian temple: "Nothing is impossible to industry." Benjamin Franklin, speaking the philosophy of common sense, says: "Industry need not wish; and he that lives upon hopes will die fasting. There are no gains without pains; then help, hands, for I have no lands; or, if I have, they are smartly taxed. He that hath a trade hath an

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estate; and he that hath a calling hath an office of profit and honor; but then the trade must be worked at and the calling followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve; for at the workingman's house hunger looks in, but dare not enter. Nor will the bailiff or constable enter; for industry pays debts, while despair increaseth them."

He that would keep his hands from doing wrong must employ them in doing right. "The bird that ceaseth to use its wings does not hang in mid-air, but drops like a stone to the ground; and by a law almost as certain he sinks into evil habits whose time and faculties are not engaged in innocent and good employments." The dangerous class is found among the idle. The filled vessel has no room to spare. Honest work has exorcised many devils.

Whatever faults a man may have, however hopeless his case may seem to be, if he works he still has a fair chance. Laziness rusts all the machinery and makes it creak. Many die of having nothing to do. Indolence is a kind of suicide. "An idle brain is the devil's workshop." Neither heaven nor earth can make any use of an idler.

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He is essentially malformed and ugly, though he may live in a palace.

Turner, the great English painter, when asked the secret of his success, replied: "I have no secret but hard work." Don't stand around waiting for "something to turn up." Turn up something. Garfield says: "Things don't turn up in this world until somebody turns them up." Don't wait for a chance. Make your chance. While ninety-nine people wait for chances that never come, the one hundredth, relying upon the irresistible strength of his own manhood, makes his chance. "The nerve that never relaxes, the eye that never blanches, the thought that never wanders—these are the masters of victory." Impossible belongs to the vocabulary not of men, but of fools. Bulwer says: "In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail." The difference between ignominious defeat and brilliant victory is frequently only in the push and tenacity of the worker. Impress people with the conviction that you are tremendously in earnest, and you gain their confidence: they will encourage and help you.

Work is your great schoolmaster. It hardens the muscles, steadies the nerves, quickens the blood, strengthens the intellect, corrects the judgment,

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awakens slumbering genius, calls forth latent powers, touches hidden springs of action, and arouses ambition; it teaches patience, perseverance, decision, and method; it starts the ready pupil in life and brings him into close connection with men and things.

Whatever is worth doing at all is worth doing well. "Well enough" is inexcusable when the work can be done better. This is the age of accuracy—accounts that will balance to the penny, accurate measurements of time and space, exactness in statement, gathering up of waste, saving in small things, attention to details.

Lose not a moment of time. Gladstone says: "Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning." Ruskin writes: "There is not an hour of youth but is trembling with destinies—not a moment of which, once passed, the appointed work can ever be done again."

Work adds value to material. The following calculation has been made: Each of several workmen buys five dollars' worth of iron. The blacksmith makes horseshoes; they bring him ten dol-

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lars; the cutler makes knives and sells them for two hundred dollars; the machinist manufactures needles and gets six thousand eight hundred dollars; the watchmaker manufactures mainsprings; they are worth two hundred thousand dollars; or hairsprings, and they are valued at two million dollars. A young man who is chock-full of days' work has a fortune. Industry, temperance, frugality and thrift will translate work into farms, houses, bank stock, gold, and in a word whatever is included under the name of property.

X

Money

one great age result

X

MONEY

MONEY has been defined as "any material that by agreement serves as a common medium of exchange and measure of value in trade." Many materials besides gold, silver, and the baser metals have served this purpose. Among these may be mentioned cattle, cloth, beads, shells, tobacco, soon skins and whisky.

"Money stands for civilization; it is the means by which men serve one another in mutual ways; and it has no other use." In the golden eagle is condensed the whole history of the civilized world. This needs only to be expanded into volumes, and we have the world's library. It speaks of industries, wars and conquests, revolutions, discoveries and inventions, commercial enterprises, literatures, and religions. It has within its substance the military genius of warriors, the blood of heroes and martyrs, the wisdom of sages, the eloquence of

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advocates, the taste and skill of artists, the inspiration of poets, and the learning of philosophers and divines. Money is as sacred as human society. "It means the space between a life of social interchange and helpfulness, and a life in which every man lives in his own den and feeds on the acorns and roots gathered by his own hands. When we drop below the use of money we find either utter savagery or absolute slavery."

Money is power. At its command primeval forests disappear, pathless swamps are redeemed, hills are leveled and mountains tunneled, rushing torrents are bridged; populous cities rise, railroads extend their arms across broad continents, proud ships laden with the world's commerce ply all oceans, shafts are sunk to deepest mines; admirable inventions and discoveries are multiplied, civilization is advanced, educational and charitable institutions are founded, and millions of homes blessed with the comforts of life. The man who has money—an abundant supply—can live in a palace, wear richest apparel, fare sumptuously every day, and surround himself with obsequious servants; he can collect a choice library and a gallery of the best works of the most celebrated artists; he can add to his estate, visit all countries; he can command and he will be obeyed. Says

Money.

Carlyle: "Whoever has sixpence is sovereign over all men to the extent of that sixpence; commands cooks to feed him, philosophers to teach him, kings to mount guard over him—to the extent of that sixpence." Publius could say in the time of Julius Cæsar, "Money alone sets all the world in motion," and the nineteenth-century popular estimate as to what it can do is shown by the expression "the almighty dollar."

Money is one of the best schools of virtue. It is subject to moral laws. Whether you have a dime or a million dollars, its proper use should employ all your faculties. "Our right or wrong use of money is the utmost test of character, as well as the root of happiness or misery throughout our whole life." Says Sir Henry Taylor: "If we take account of all the virtues with which money is mixed up—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice—and of their correlative vices, it is a knowledge which goes near to cover the length and breadth of humanity; and a right measure and manner of getting, saving, spending, giving, taking, lending, borrowing, bequeathing would almost argue a perfect man."

To earn money requires industry, energy, honesty, foresight, judgment, knowledge of human nature and the wants of men, and good manners;

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to use money wisely we must add a true conscience, warm sympathy, large-heartedness, and a benevolent disposition—all tempered by good taste, self-mastery, acute discrimination, and wholesome prudence. Good sense is exercised in determining the relative portions to be saved, spent for personal and family purposes, and given to religion and charity. One who is careless in the use of money will be careless in everything; proved trustworthy—as God's steward—he may be relied upon everywhere.

Have none but clean money—not a dirty dollar; no blood of the poor and unfortunate upon it; all gained by honorable means in an honorable calling; money that has shortened no lives, poisoned no blood, brought tears from no eyes.

There are many persons who cannot be rich without injury to their character. They feel themselves lifted above common people. Proud and unfeeling, they assume to be a distinct race and will not associate with their inferiors in wealth, even though such are often their superiors in virtue, ability, and manners. Because of their wealth they arrogate to themselves superior intelligence and wisdom, and consider themselves abundantly qualified to fill the highest offices in Church and State. Indeed, their friends and neigh-

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bors generally justify this complacent estimate of their worth. Such is the power of what Ben Jonson calls "almightie gold."

Lord Bacon says: "Seek not proud riches, but such as thou mayest get justly use soberly, distribute cheerfully, and leave contentedly." And again: "I cannot call riches better than the baggage of virtue; the Roman word is better—*impedimenta*; for as baggage is to an army, so is riches to virtue. It cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory." But beauty, power, and riches may be made the garments of virtue. The earth is the Lord's and the fullness thereof; but He has given it to His people. They are commanded to have dominion over the world. Man is intended to be active, happy, wise and rich. He should subdue and use all the products and powers of nature. The world does not belong to Satan. He is an usurper and has no rights in this domain. The people of God should seize and utilize the wealth of the world—the produce of land and sea, the mines of silver and gold, all useful metals, the pearls of the ocean and all precious gems, the power of light and lightning, wind and steam, gravitation and chemical affinity, atomic weight and molecular be-

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havior, choice flowers and sweet odors—by all honest and honorable means and convert all to holy uses. The decree for the conversion of the material world has gone forth and is already in process of execution.

But you must not expect too much. Money cannot do everything. Possess your wealth; let it not possess you. Make it your servant; let it not usurp the place of a master. Hold it in your hand, not in your heart. Value men for what they are, not for what they have. If the heart be glued to wealth, it will be rent in twain when the wealth is torn away. Riches may become a den of sins; they ought to form a conservatory of virtues. They may become a pool of foulness and death; they should be a crystal fountain of beauty, purity, and life. "He is the rich man in whom the people are rich, and he is the poor man in whom the people are poor." Selfish, hoarded gold is worth no more than brass, iron, or turf. It should be driven off its lazy couch and set to work.

Money alone never made a man happy. Happiness lives in the heart. If it be not found there, to search elsewhere were vain. Cheerfulness, enjoyment of home and friends, integrity, delight in doing good, loyalty to duty, spiritual treasures in

Money.

the heart—here is happiness. Whosoever lives a pure life and does good is happy though he die penniless. It is not so much the man of money that is truly rich as the man of character; not so much he who has no money that is poor as he who has money and nothing else. The happy rich man would be happy and truly rich without money; the covetous and miserly will remain poor though possessed of millions. Discontent is the sin of the rich. They want more, another million, and then another. Give a selfish millionaire half the world, he will not be comforted if denied the other half.

Here is a description of happiness: "To live content with small means; to seek elegance rather than luxury and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual unbidden and unconscious grow up through the common." This may not be the ideal picture of life in this utilitarian age, but it is none the less beautiful.

X "Silver and gold," says Euripides, "are not the only coin; virtue, too, passes current all over the

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world." Thackeray says: "Nature has written a letter of credit upon some men's faces which is honored wherever presented. You cannot help trusting such men; their very presence gives confidence. There is a 'promise to pay' in their very faces which gives confidence, and you prefer it to another man's indorsement."

X Money can never save a man; power cannot, reputation cannot, business honor cannot, learning cannot, art cannot, health cannot; character can save him, and without this he is lost, damned. The greater the character the easier to increase the store; but it is easy also to mar, to tarnish, to shatter. One weak link, one strain—dishonesty, untruthfulness, avariciousness, cruelty, impurity—and the work is done. Man should be superior to his environment, greater than his calling, stronger than his passions. He should master himself; keep himself well in hand. It is said that General von Moltke could "hold his tongue in seven languages;" most people find it difficult in one. Paul was severe in his self-discipline. He says that when his body rebelled he "kept it under." The original word may be more literally translated "to hit under the eye," "to give the black eye;" and it has been rendered "to hit square in the face," "to pound black and blue."

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This rigid spiritual discipline made him the greatest moral hero of his age.

The ability to amass great wealth is a gift, and wealth itself is a trust; for its proper use they who administer it are held to strict accountability. Matthew Henry says: "There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of accountability at last to be given up concerning them."

A sarcastic writer speaks of the "unrelenting and desperate onwardness of the great Yankee dollar chase." The getting of money may become covetous and miserly, and the ceaseless cry be for

*"Gold! gold! gold! gold!
Bright and yellow, hard and cold!"*

Men and women are covetous from different motives: the prodigal, for the sake of spending; the proud, for personal display or to surpass a neighbor; the miser, for hoarding. It is such love of money that is "the root of all evil" and one of the great sins of the age. It seeks to control business. Competition is without bounds. Gambling, fraud, dishonest business schemes, combinations to control the market and a legion of

10th Commandment

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kindred devices are but modes of satisfying the insatiable thirst for gold. Covetousness has invaded all industries. Wages are sometimes reduced below the starvation point, with doubled hours of labor. In such circumstances strikes are impossible; a cry of distress would only serve to exhaust the strength to work. The aim of inventors is to make money regardless of the safety of the workmen. Only public opinion under the form of law can secure necessary precaution. Money has entered into politics, and its aim is too frequently personal advantage and not public interest. It sometimes even chooses the arbiters of the destiny of States and nations; and controls, directly or indirectly, legislation and judicial proceedings. Marriage is often a matter of financial consideration; two fortunes rather than two persons are united. Literature in many cases seeks gold, and not glory, and education to qualify youth not so much to live nobly as to get gold, to make not men and women, but multiplication tables and interest calculators, and to teach how to get and count money.

Colton, depicting avarice, says it "begets more vices than Priam did children, and, like Priam, survives them all. It starves its keeper to surfeit those who wish him dead; and makes him

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submit to more mortification to lose heaven than the martyr undergoes to gain it. Avarice is a passion full of paradox, a madness full of method; for although the miser is most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best and will take nothing for it. He falls down and worships the god of this world, but will have neither its pomps, its vanities, nor its pleasures for his trouble. He begins to accumulate treasure as a means to happiness, and by a common but morbid association he continues to accumulate it as an end. He lives poor to die rich, and is the mere jailer of his house and the turnkey of his wealth. Impoverished by his gold, he slaves harder to imprison it in his chest than his brothers slave to liberate it from the mine. The avarice of the miser may be termed the grand sepulcher of all his other passions as they successively decay. But, unlike other tombs, it is enlarged by repletion and strengthened by age."

Not every miser, however, is a rich man. It is as easy to be miserly with one dollar as with a million. Not every rich man is miserly. There are many princely benefactors. There are millionaires who would give away every dollar they pos-

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sessed if convinced that by so doing they could best serve the cause of humanity.

Money puts character to many and severe tests and affords magnificent opportunities for the exercise of virtuous principles. The peculiar temptations and responsibilities connected with riches gave rise to the proverb current in the time of Jesus: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Business questions are important and practical and will never lose their interest. They are connected with our pleasures, our comforts, and our very existence. Labor, capital, skill, financial ability have their price. Every trade, occupation, and profession deals in values, and these values must be studied by individuals and business corporations, schools and churches, States and nations. All must ask the eternal question: "What is the price?" "Will it pay?" "Is it a good investment?" Everybody wants to know the condition of the market. Newspapers are filled with long columns giving the price of everything, from muskrat skins and old rags to diamonds, railroad stocks, and government bonds. The telegraph and telephone, the messenger boy, and multitudinous excited voices are kept busy proclaiming to the ends of the earth

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the smallest change in prices. Children play store. Money is too often the only measure of work. It need not cause wonder that often its getting is connected with crime. You can imagine no deed of cruelty, but that somewhere in the world a worse crime has been committed for money.

Just here a question may be asked: "What is there in money that constitutes its real value?" This is worthy of thoughtful consideration. What will money do for its owner? What will it do for his body? It will provide food, shelter and clothing. In case of sickness it will employ a physician. It will afford opportunities for travel and recreation and it will surround with comforts. All that the body can receive from these sources may be expressed by such words as ease, rest, comfort, enjoyment—words that can properly be used only with reference to the mind. This need not seem strange. The body is a material instrument, and it is only by a figurative use of language that we can speak of an instrument as resting or enjoying comfort. That is, money before it can benefit its possessor must be translated into spiritual values. All that art can do—music, sculpture, painting, the cultivation of the taste to recognize and enjoy the beautiful—is to admin-

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ister to the spiritual part of human nature. The hand becomes skillful, the eye accurate, and the voice trained, that the mind and heart may enjoy. Education should be directed to preparation for the pure pleasures and joys that the universe is intended to convey. Nothing can have any real ^{meaning} value until transformed into spiritual food. ^{value}

The utter uselessness of mere wealth may be illustrated by the story of an Arab who lost his way in the desert. Famished and about to abandon all hope, he saw a short distance ahead a bag which he supposed contained food, but on reaching it found to be full of—pearls! "I shall never forget the relish and delight I felt on supposing it to be dried wheat," said he, relating the incident, "nor the bitterness and despair I suffered on discovering that the bag contained pearls." Transform your riches into spiritual property. This alone can give you full comfort and joy. Spend your money for higher values—for the cultivation, enlargement, and delight of the mind and heart, soul and spirit.

Many persons can earn money who do not know how to use it wisely, or so as to get the most out of it for themselves and their friends. Money is a sacred trust to be neither squandered nor hoarded. By economy the loaf is multiplied;

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the meal and oil diminish not; and things that otherwise perish remain fresh and sweet. The wise man, though possessed of millions, is never extravagant. To throw away the trust is a crime against one's self, human nature, God and the universe.

Be honest with yourself and your friends. An expensive pleasure or luxury may present itself. It is popular or fashionable; it will feed your pride and you can compete with your richer neighbor. A new expenditure, investment, or business scheme will be suggested. It may be large of promise, but of questionable moral tendency. In any and every such case do not hesitate to say: "I cannot afford it" or "It does not commend itself to my judgment." Do not be afraid to speak the truth and do right.

Beware of debt. Horace Greeley says: "Hunger, rags, cold, hard work, contempt, suspicion, unjust reproach are disagreeable, but debt is infinitely worse than all of them." Something, however, may be said in favor of the credit system. It is a sign of confidence and declares that society, bad as it may be, is yet, in the main, honest and worthy to be trusted. The ability to borrow a little money or buy a few goods on credit has made it possible for many a young man without money,

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but full of courage and days'-work, to get a fair start in the world. It sets idle money to work doing good. It is also a powerful argument against war and in favor of arbitration. Especially it helps over many hard places. Human society and even existence would be impossible in a world of universal distrust.

Yet after saying so much in favor of credit—and much more might be said—we repeat: "Beware of debt." The rich may indeed safely incur a moderate debt, because they can pay it at any time or give security without serious risk. It is otherwise with the poor or those of humble means. There are powerful reasons in favor of cash payment. Purchases are more prudently and cheaply made if cash is paid. This is the only perfectly safe policy. If you cannot make payment now, when will your financial circumstances be improved? You cannot depend on an increase in salary, a more remunerative employment, or a favorable turn in your business. Such may be the result, but you cannot safely bank on an uncertainty. And even if you are confident you can meet your obligation promptly, sickness or other cause may prevent. It were better in a large majority of cases to confine your expenses and investments to ready cash or property that may at

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any time be turned into money. It is difficult to keep up the interest on a mortgage or overdue account. A debt crushes out manhood. The debtor feels like a criminal. This casts a blighting influence over his life. Beware of debt!

You will find keeping a cash account a great assistance in the solution of your financial problems. It will prove itself a wise educator. You need the discipline it will afford. It will teach you order, accuracy, and method. It will show how much you spend for necessities, for comforts, for luxuries, and for useless habits, and how much you spend for books, church, charity and the good of society. You can make an instructive comparison between earning, spending, and giving. This will reveal the true significance of your conduct toward yourself, the world, and your God. It will educate your conscience and make it sensitive and discriminating. You will learn to exercise judgment, foresight, and prudence, and acquire the ability to so use your money that it may accomplish for you and the world the greatest good. You will be able also to save some portion, however small, of your earnings each year, and that is a kind of providence in which God wants you to trust.

XI

Habit

XI

HABIT

No man liveth unto himself. Every human being is a center of forces. From this center ceaselessly radiate countless streams of influence that help to mold, for weal or woe, unnumbered lives. This influence, whether consciously or unconsciously exerted, is both limitless and immortal. It is like a stone dropped in the ocean, which sets in motion waves that widen and extend until they reach the shore, and even then cease not, but, through other media, travel on forever; so the influence going out from a single life reaches the utmost boundaries of humanity, and will continue as long as life exists.

The spoken word sets in motion waves of vibration in the air and other sonorous media that, by time or distance, soon become inaudible to the human ear, and yet do not die away, but forever sound in the ear of God. The telephone and

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phonograph furnish illustrations, though inadequate, of the reach of sound and the permanency of its record.

Jevons, in his "Principles of Science," quotes with approval Babbage, the distinguished mathematician and mechanician, who says: "The track of every canoe—of every vessel that has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The furrow which it left is, indeed, instantly filled up by the closing waters; but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession."

We may even say: "The air itself is one vast library, on whose pages are forever written all that man has ever said or even whispered. There, in their mutable but unerring characters, mixed with the earliest as well as the latest sighs of mortality, stand forever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will." Jevons adds: "If we had power to follow and detect the minutest effects of any disturbance, each particle of existing mat-

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ter would furnish a register of all that has happened."

Souls are more sensitive than material objects, and on them influence writes lasting records. No man can live without impressing his whole history on his environment.

All this is true even though influence may be unconscious. By conscious effort its power is greatly augmented. A man may deliberately set himself to influence another: putting himself in his way, seeking his company, gaining his confidence, placing him under obligations; arousing his passion, awakening his fear, inspiring his hope; appealing to his reason, ambition, interest, selfishness, pride; planning, advising, persuading, urging—some of these means must succeed. Men gather in groups around a strong personality; they follow a great leader.

We naturally imitate others, though not always consciously, especially those whom we admire. We become like an object upon which we gaze, about which we think. Two persons living long together come to resemble each other. They look and act alike. If a man is not like the company he keeps at the beginning he soon becomes so. Hawthorne describes the "Great Stone Face" formed by the majestic playfulness of nature on

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the perpendicular side of a mountain by immense rocks held in such positions as, when viewed at the proper distance, to resemble the human countenance. The features were noble and the expression grand and sweet. There were power, benignity, affection, and beneficence. There was an old prophecy that some one would appear in the valley who would resemble the face and become a benefactor of the people. A little boy from childhood had often watched the stony face. His interest was increased when his mother related the prophecy. The Great Stone Face became his teacher. He communed with it and imagined that it smiled upon him and talked with him. He acquired a wisdom so superior to that of his neighbors that it was thought to have been the gift of angels. He became an old man. One evening as he was talking to the people, who were accustomed to gather in one of nature's temples to listen to his wisdom, the Great Stone Face in full view beyond where he stood, suddenly his likeness to it was discovered. He had grown into the ideal image on the mountain wall. There is true philosophy in the tradition. The result could not have been otherwise.

There is no person who is not imitated by somebody else. Everybody is somebody's hero. Dio-

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dorus Siculus says of the Ethiopians: "It was a custom among them that when they had a lame or one-eyed sovereign they would voluntarily break a limb or pluck out an eye; for they thought it exceedingly uncomely in them to walk upright when their prince was forced to halt, or to see with two eyes when their gracious master could see only with one." Imitation is a noble faculty, but should be held under the control of reason. If you would excel, propose the highest and most worthy example for imitation. He that aims at a star will not hit the mark, but his arrow will fly farther and mount higher than it would if aimed at a meaner and lower object.

Every person is an example to all within the radius of his influence. Example is contagious, and he is sure to have some following. Nothing, good or bad, stands alone. Every man influences others either for good or ill, and these still others, and so on forever. Virtue begets virtue; honor, honor; truthfulness, truthfulness; so with magnanimity, high-mindedness, valor, patriotism. Such also is the tendency of every evil habit, disposition, or example. We go where others go, say what others say, read what others read, act as others act. Example is the great school of mankind. The life of the good man preaches most

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eloquently and persuasively in favor of virtue and all good, and is at the same time a constant restraint from vice and all evil.

X Repetition forms habit. The law of habit is found in all natural phenomena. The leaves of ten thousand forests, according to their species, are always cut after the same pattern, and the climbing plant twines around its support in the same direction or uses its hands in the same manner. The petals are infolded in the bud, the fibers run down into the leaf stalk, and the fruit is arranged on the plant—and nature makes no mistake as to fashion. Wings and claws are attached to seeds; rows of dots are painted on pine-needles; nectaries are prepared for insects—the plan belonging to the species is invariably followed. Spiders spin webs, bees build honeycomb, butterflies burst their cocoons, ants extend their galleries—following the same plan as their ancestors ten thousand years ago. The acts and forms of nature are fixed by original laws and patterns.

Any act is easier of accomplishment the second time, and continual repetition increases the facility with which it may be done. In his first lessons on the piano the pupil puts forth a conscious effort each time he strikes a key; the ac-

(Names of fingers)
in any one change)

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complished pianist renders a masterpiece with no thought of the individual keys. The muscles of his arm, hand, and fingers have been disciplined. Commands have so frequently gone forth to them from the brain through the nerves, ordering them to move in the same order of succession, that at last nerves and muscles, knowing their appointed task so well, execute it without any consciousness of special effort. Skill in penmanship, typewriting, telegraphy, and various mechanical arts is acquired in the same way. This makes possible the mastery of painting, sculpture, and all the fine arts. Constant repetition results in the acquisition of muscular habits. The most complicated movements may be performed almost unconsciously. Painstaking care, scrupulous attention, studied accuracy, thorough and long-continued drill—these are necessary.

Intellectual habits are formed in the same manner. Patient application, unwearied perseverance, and frequent reviews will furnish the student with the key with which to unlock the mysteries of any subject of knowledge. If you accustom yourself to read metaphysics you may master the works of the world's greatest thinkers with facility and delight. If you study astronomy with diligence you may roam with Newton and

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Herschel among stars, galaxies, and nebulae even to the utmost verge of the universe. If you read high literary productions you will cultivate a taste for works of solidity and worth. Shakespeare reveals many-sided human nature; the Bible is an example of exquisite clearness of diction; great works of fiction cultivate the imagination.

Still more important is it that you form correct moral and religious habits. Evil habits seem to grow without an effort. Few indeed are they who in the beginning deliberately choose wickedness. Thoughtlessly following the example of an evil companion, floating with the current, doing nothing—and the bad habit is speedily formed. "The chain is so light that you do not feel it till it becomes so heavy that you cannot break it." Every repetition adds to the strength of the habit. The moral sensibilities may, at the last, become so deadened that evil will appear as good and vice as virtue. When the light becomes darkness how great is that darkness!

Do not yield to the first suggestion of evil, from whatever source it may come; and if you have already yielded, the time to break your bad habit is now. Herein alone is safety. Open the door of your heart to one sin, and presently the great throng will rush in. It is easier to deny

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admittance at first than to turn out the wicked company after they have shared your hospitality. Habit is an inseparable part of you; you may be able to control it in the beginning, but it soon becomes a tyrant and will control you. Its yoke is upon you and you cannot throw it off. Habit is plowed into nerve, sinew, muscle, bone; it swims in every drop of blood, quivers in every fiber, stamps itself upon every convolution of the brain; it trembles on the lips, flashes in the eye, is sculptured on the whole body; it helps to create and guide every motion; it is incorporated in every intellectual and spiritual faculty; it throws its strong arms about the will, and the whole man finally becomes its conquest. The old worn-out war horse, alone in the pasture, performs military evolutions at the sound of the bugle. So strong is the hold which habit has upon the drunkard that he would take his glass from the cannon's mouth if he knew that death would result that very moment.

The most unreasonable, foolish, and wicked habits may be formed with ease. Sydney Smith says: "There is no degree of disguise or distortion which human nature may not be made to assume from habit; it grows in every direction in which it is trained, and accommodates itself to

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every circumstance which caprice or design places in its way. It is a plant of such various aptitudes and such opposite propensities that it flourishes in a hot-house or the open air; is terrestrial or aquatic, parasitical or independent; looks well in exposed situations, thrives in protected ones; can bear its own luxuriance, admits of amputation; succeeds in perfect liberty and can be bent down into any form of art; it is so flexible and ductile, so accommodating and vivacious, that of two methods of managing it—completely opposite—neither the one nor the other need be considered as mistaken and bad. Not that habit can give any new principle; but of those numerous principles which *do* exist in our nature it entirely determines the order and force.”

The tendency to habits may be inherited. Children resemble their parents. The form, features, color of the eyes and hair, the voice, and the hand all advertise their origin. Abnormal peculiarities of body and the physical signs of intemperance may be inherited; also the tendency to insanity, idiocy, and certain diseases. Race, tribe, and family types and temperaments are comparatively permanent. Temper, any peculiarity in smiling, blushing, manner of speech, movements of the

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body, even the most meaningless—these descend through generations.

Intellectual traits also may be inherited. There are families of preachers and of authors. The father is a prophesy of the son who takes up and carries forward his work. Robert Burns was a poet of the highest order of genius; his father scribbled rhymes. Hereditary monarchies assume this principle. "Blood will tell." The same law holds in the spiritual nature. Hope, despondency, pride, ambition, high-mindedness, benevolence, parsimony, bravery, and cowardice characterize whole families.

You may form virtuous habits. They will forestall or replace the vicious. You should resolutely set yourself to acquire in early life habits of industry, obedience to law, temperance, frugality, honesty, kindness, benevolence, and all virtuous living and doing. Resist temptation and increase your strength to resist: do right when it requires an effort, and it will require less effort the second time, and soon doing right will become a habit. You may so exercise your will in the formation of virtuous habits as to make your whole life harmonious, beautiful, and happy.

"Habit," says Montaigne, "is a violent and treacherous schoolmistress. She by little and little,

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slyly and unperceived, slips in the foot of her authority, but having by this gentle and humble beginning, with the aid of time, fixed and established it, she then unmask a furious and tyrannic countenance against which we have no more the courage nor the power so much as to lift up our eyes."

You may now prevent your habits from taking the wrong bend—but not by-and-by. "Regret it as he may, how helpless is a weak man bound by the mighty cable of habit, twisted from the tiny threads of single acts which he thought were absolutely within his control."

"We must make automatic and habitual, as soon as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us as we would guard against the plague-

XII

Conscience

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CONSCIENCE

PLATO in his account of the trial and condemnation of Socrates in the "Apology" makes the latter say: "Friends, who would have acquitted me, I would like also to talk with you about this thing which has happened, while the magistrates are busy and before I go to the place where I must die. Stay, then, a while, for we may as well talk with one another while there is time. You are my friends, and I should like to show you the meaning of this event which has happened to me.

"O my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles if I was going to make a slip or error about anything; and now, as you see, there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either as I was leaving my house and

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going out in the morning, or when I was going up into this court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching this matter has the oracle opposed me. What do I take to be the explanation of this? I will tell you. I regard this as proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. This is a great proof to me of what I am saying, for the customary sign would surely have opposed me had I been going to evil and not to good. . . .

“Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or in death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason, also, I am not angry with my accusers or my condemners; they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.”

We cannot go far astray if we call this oracle of Socrates his conscience. We are responsible

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for our conscious influence, for all we have and are, and for every unit of power that we might exert during every unit of time from the beginning of life to its close. Our own consciences impress us with this responsibility. Conscience is one of the strongest words in the English language. Menander, the Greek poet, says: "Tis not to live, to live for self alone. Whenever you do what is holy, be of good cheer, knowing that God Himself takes part in rightful courage." Conscience always commands veneration, if not obedience. It sees all you do, hears all you say, knows all you think, criticises with severity and yet with honesty. If you propose any course of action, conscience tells you what it thinks of it, and somehow you feel that is what God thinks of it.

If you act against the oracle of conscience it sends a sting to your soul; but heeded, it creates a bliss. Conscience is honest and truthful. You can neither buy nor bribe it. You cannot leave it at home when you go abroad to drive a sharp bargain or gain a business advantage. "We cannot dig a grave for it and tell it to lie there. We may trample it under foot, but it still lives. Every sin or crime has at the moment of its per-

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petration its own avenging angel. We cannot blind our eyes to it or stop our ears to it."

Conscience travels with us all roads, enters all offices and dwellings, examines all accounts, inspects all property, witnesses all business transactions, and listens to all conversations. It asks questions concerning all matters connected with your life—work, play, recreations, expenses, reading, instruction, discipline, obedience, and displays of temper. It demands that you be kind, benevolent, honorable, and public-spirited. It requires you to cultivate truthfulness, and show yourself worthy of confidence. It wants to know how you get your money and how you spend it. It inquires about your business plans, your political aspirations, and every vote you cast. It has something to say concerning your debts, the value of your property, your bank account, and all your habits. If you do not give an honest day's work for a day's wages; if you adulterate your groceries, misrepresent your dry goods, or neglect your duty; if you are remiss or offend in any respect, conscience will be sure to talk with you about it. "In the commission of evil, fear no man so much as thyself: another is but one witness against thee, thou art a thousand; another mayest avoid, thyself

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thou canst not." No hiding-place can conceal the wicked; their consciences discover them to themselves. "So wonderful is the power of conscience that it makes us betray, accuse, and fight against ourselves; and, for want of other witnesses, to give evidence against ourselves,

*"Whom conscience, ne'er asleep,
Wounds with incessant strokes, not loud, but
deep."*

An enlightened conscience is God's vicegerent in the soul. But it may be abused, its message disregarded, and its voice stifled. If you would have your conscience a faithful monitor, be sure to listen to what it says; to refuse to listen is to obscure its future messages or put it to silence. Regard its first intimations, its first hints and whispers. This will keep it watchful, sensitive, and prompt to sound an alarm at the approach of danger. If by abuse or neglect your conscience has become weak and untrustworthy, embrace every opportunity to educate and strengthen it. This may be done by the diligent study of the Bible and other practical ethics and the counsel of wise friends. Through this, and especially by

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listening with reverence to conscience's every word, you may restore it.

A sensitive conscience will unerringly discern the flavor of motives in which alone the moral character of an act resides, and tell you whether they are pure. Will stands between conscience and duty. When conscience speaks, there is need of a prompt and energetic will leading to action, even though it may be in the face of opposition. "Conscience sets a man on his feet, while his will holds him upright." Conscience is the moral tribunal of the heart; will, the executive officer. Will, within its own province, is omnipotent, and it will preserve its native vigor if you always decide for the right. Energy of will is the soul of any truly great character. Where this is found there are life and power; where it is lacking, weakness and disaster. Will means vigor, self-reliance, independence; it commands respect and homage. The resolute man inspires the weak and makes him strong. He wins the way for himself, and many less brave spirits follow his leadership. Reformers, heroes, fearless statesmen and jurists—all the great men whose lives have made the history of the world have been of iron will. Gladstone paid a noble tribute to Lord Palmerston when he said: "I am convinced that

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it was the force of will, a sense of duty, and a determination not to give in that enabled him to make himself a model for all of us who remain and follow him, with feeble and unequal steps, in the discharge of our duties. It was that force of will that in point of fact did not so much struggle against the infirmities of old age, but actually repelled them and kept them at a distance."

"The power of will, be it great or small, which God has given us is a divine gift, and we ought neither to let it perish for want of using, on the one hand, nor profane it by employing it for ignoble purposes, on the other."

The will is an impregnable fortress, the very Gibraltar of the soul. It never has been either stormed or shattered. By the power of his will man may defy omnipotence, and the arm of the Almighty is powerless. The will may yield of its own motion, but cannot be compelled. If the fortress is entered it is because it has opened its own gates. The will is the center of being. It makes the body its servant. It commands the passions and they are silent. It dismisses weariness, it banishes sleep. It has been known to bid disease begone, and has been obeyed. It conquers success. It brings things to pass.

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It contends successfully with destiny. It is a fearful weapon for man to wield, and he cannot transfer it to another. He must carry the responsibility.

A perfect will is prompt, strong, consistent. It is true to right and duty. When the evidence is in, sufficient to justify a decision, when conscience speaks and duty calls, the will should respond promptly. This disarms opposition and crows out foes. Wait not an instant after the case has been made up. The perfect will acts strongly. It does not change with every change of feeling or to suit the company. Policy or fear of trouble, threats, persecutions, war, burning flame, or the wrath of demons—none of these things moves it. But it always decides consistently with truth, conscience, and duty. When convinced that it has formed an erroneous decision, it changes promptly, and joyfully so as to remain in accord with the latest evidence and the clearest utterance of conscience. This is the only real consistency; all other so-called is but obstinacy. Decide truly to-day, follow conscience, do right, speak the truth, no matter what you did yesterday.

XIII

Duty

XIII

DUTY

SOCIETY is so organized that every man who does honest work lives for others and works for others as well as for himself. He does this necessarily, whether he wishes it or not. He is an unconscious benefactor of the race. With every blow on the anvil, every stroke of the hammer, every furrow turned in the field, every bramble cut from the fence corner, every weed pulled in the garden; with every burden carried, every pound of sugar sold, every yard of cloth measured; with every honest vote cast, every wholesome law sustained, every innocent person vindicated, every wicked person rebuked; with every child taught, every good book read, every kind word spoken, every truthful sentence written, every pure or lofty ideal realized, every earnest prayer offered; with every piece of honest work of hand, brain, or heart, the worker blesses the human race.

Duty is an all-pervading presence, life-long in its obligations and commanding all your activities.

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It is obedience to duty that distinguishes savage from civilized life. Duty is self-sacrificing, ennobling, and divine. It is a thing that is due and must be paid by every one who would escape moral insolvency. It is an obligation, a debt, to be discharged only by voluntary effort. It is not a mere sentiment; it is a principle pervading the whole life. It is based on justice, and its highest inspiration is love. There are duties of parents to children and children to parents, teachers to pupils and pupils to teachers, masters to servants and servants to masters, physicians to patients and patients to physicians, lawyers to clients and clients to lawyers; and so through all the domestic, social, political, business, and religious relations of life. Mrs. Jamison says: "Duty is the cement which binds the whole moral edifice together; without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away from under us and leaves us at last sitting in the midst of ruin, astonished at our own desolation."

You need not be anxious about either happiness or unhappiness. Devote yourself to the earnest performance of duty, and happiness will

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comfort your heart. It will spring from the midst of anxieties and sufferings.

We are traveling among mountainous words—conscience, will, duty—lofty peaks, taking their altitude, measuring their circuit and estimating their weight. Conscience must be heeded; the will must act; duty must be done, if you would measure up to the full statue of manhood and womanhood. Lord Nelson's signal, "England expects every man to do his duty," inspired his sailors with the most devoted heroism. His last words were in keeping: "I have done my duty. I praise God for it!" The friends of Pompeius endeavored to dissuade him from embarking for Rome in the midst of a great storm, since to do so would place his life in imminent peril. He replied: "It is necessary for me to go; it is not necessary for me to live!" You should strive to attain the highest success, but you may fail in spite of your best efforts. It is then to be remembered that it is not absolutely necessary for you to amass a large fortune, attain a high position in Church or State, gain a wide influence in society, or secure the applause of men; it is necessary for you to discharge your duty, to be a man, to be ■ woman.

"For man's great actions," says Victor Hugo,

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"are performed in minor struggles. There are obstinate and unknown braves who defend themselves inch by inch against the fatal invasion of want and turpitude. There are noble and mysterious triumphs which no eye sees, no renown rewards, and no flourish of trumpets salutes. Life, misfortune, isolation, abandonment and poverty are battlefields which have their heroes." Duty is personal. "Quit yourselves like men." You must discharge your own duty. The obligation is upon you and is not transferable. No one else can discharge your debt. He may satisfy the creditor, do the piece of work, extend the charity, perform the service of whatever kind; but you are not discharged, you are not relieved of the obligation. If it be a financial obligation you may owe it to another person, but you owe it still. If it be a purely moral or religious obligation the burden will be forever upon you, for you can neither compromise nor compound for it. No person has time or strength for anything beyond his own duty. If he neglect it, forever it will remain undone, unpaid, undischarged. Your neglected duty may then become the duty of another, but that does not relieve you. You are a necessity in the world. God wants you. By indolence, however, or neglect, or positive disobedience, you

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may become an obstacle or enemy to be cast out. "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."

God wants men and women who cannot be bought or frightened; who are thoroughly honest, sound to the core, true as steel; who will stand for the right though the earth crumble; who will tell the truth and spoil a bargain or shame the devil; who will not run, dodge, or flinch; who will fill their places and tell their message to the world; who will attend to their own business and earn and eat their own bread; who prefer death to dishonor. When the Assembly of Rome endeavored to dissuade Regulus from returning to Carthage to fulfill what they considered an illegal promise, he replied: "Have you resolved to dishonor me?" Torture and death are awaiting me, but what are these to the shame of an infamous act or the wounds of a guilty mind? Slave as I am to Carthage, I still have the spirit of a Roman. I have sworn to return. It is my duty. Let the gods take care of the rest." This is "to dare, and again to dare and without end to dare." Duty is of no mean origin; it has its seat in the bosom of God; it is anchored deep in the divine char-

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acter. It commands all intelligences in heaven and earth and all the worlds. It rules all faculties with an iron will. They may revolt, but its naked law is held steadfastly before the soul. It does not yield to any lesser authority. Man may refuse obedience, but cannot withhold reverence.

There have been times in the world's history when the neglect of duty on the part of a single individual had lost a battle, destroyed a nation, and turned back the tide of civilization. There is a point on every range of mountains that divides a continent where the breath of an infant would decide whether a falling rain-drop were to find its way to the eastern or western, northern or southern sea or ocean. Yours may be the ounce or pound of influence that will affect the destiny of the human race for a thousand years, and a thousand years means forever. Duties should not be divided into great and small; all are great. Do not, then, wait for great occasions, magnificent opportunities, vast enterprises, princely transactions, and world-wide movements. You are only average young people of this generation, and may never be called to engage in such high and weighty matters so worthy of gods and heroes. Do the duties at your hand as you meet them, and do

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them promptly; you will become a hero whom God will recognize, though you may remain unknown to the world. If you are sure you are in the line of duty, go forward in the name of God and fear nothing. Every one is immortal till his work is done, and then—he is doubly immortal!

Do your duty promptly; be on time; squander not a single moment. Don't invent excuses for delay. "I have generally found," says Benjamin Franklin, "that a man who is good at an excuse is good for nothing else." Says Maria Edgeworth: "There is no moment like the present; not only so, there is no moment at all, no instant force and energy but in the present." The man who will not execute his resolutions when they are fresh upon him can have no hopes from them afterward. They will be dissipated, lost in the hurry and skurry of the world, or sunk in the slough of indolence."

To postpone the discharge of a present duty is to refuse entirely. The duty of any moment belongs to that moment and cannot be done at any time thereafter. The opportunity is forever gone by. The duty may remain, but only as the duty of some other moment, some other time. No duty of to-day can be put off till to-morrow.

Having formed your resolution, execute it

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promptly. Decision and promptness have won many a battle. They keep the heart and will in healthful activity; they school to endurance, steady the mind in virtuous habits of thought, and protect against indolence and a thousand other ills. They change drudgery into delight and scatter all gloomy clouds. A man without decision is a slave to every circumstance. He is in everybody's way and belongs to any one who will capture him. He dissipates his energy, scatters his forces, evaporates his enthusiasm, and accomplishes nothing. You never know where to find him.

Combat difficulties manfully. Grasp a nettle with firmness, and you rob it of its sting. You may meet with disappointment—encounter it courageously; misfortune may come—sustain it bravely; you may be reduced to want or poverty—endure it uncomplainingly and nobly. Success is certain, though it may be long delayed. “Nothing is impossible to the man who can will,” says Mirabeau. “I trample on impossibilities,” exclaims the elder Pitt. Says Charles Sumner: “Three things are necessary: first, backbone; second, backbone; third, backbone!” A man with an invincible purpose can never be beaten. He commands men and things. “Invincible determination and a right nature are the levers that

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rule the world." Resolve vigorously and, tempted by no siren voices and by no earthly paradises, turn neither to the right nor the left, but let thine eyes look right on and press forward to the goal.

THE END.

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